THE
Universalist Leader

January 3, 1925 Chicago

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President Coolidge on World Service

I AM profoundly impressed with the fact that the structure of modern society is essentially a unity, destined to stand or to fall as such. It is our fortune and our privilege that in the present exigency we are in a position to take a part of great helpfulness and leadership, and we shall best serve ourselves and help others if we direct our efforts to raising, in the broadest way, the standards of human welfare everywhere. We must seek to find and to play a part whereby, without destroying ourselves, we may help others. We can not hope indefinitely to maintain our country as a specially favored community, an isle of contentment lifted above the general level of the average of the standards of humanity. I know there was a time when many among us believed this was possible. But who, now, can continue clinging to such a faith, in view of the lesson which the war brought to us? If we could not avoid involvement in a war whose causes were foreign, and whose issues were chiefly alien to us because we had settled them for ourselves long ago, how can we hope to avoid our full share of responsibility in connection with other world problems which, if they are ever to be solved, must be solved in an atmosphere of peace and good-will? We m[illegible] ready to help at home and abroad [illegible] effective.

It is our wish to live [illegible] no more assure perma[illegible] nations than we co[illegible]

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

WELCOME 1925

"WITH God go over the sea; without Him not over the threshold." We like to quote this old Russian proverb at the head of our editorial column in this first number of the *Universalist Leader* for 1925.

It is the first thing printed on the top of the little calendar circulated anonymously each year by some choice spirits whose headquarters are in Philadelphia.

The first injunction is one of confidence and courage, the second of humility. If God is with us we may be pioneers like Abraham going out into the far country; if we are trusting solely in our own strength we may be castaways at any moment.

There are those who object to the proverb because it seems to assume a God outside of ourselves. They prefer to think of the God within—the hidden resources and talents locked up in our own souls. We make no such distinctions. We accept both theories. We can't tell the difference between what is outside and what is inside. We know only the results.

There is a power which will make 1925 a year of victory and happiness for us. We call it God. We can't have that power helping us unless we make some effort ourselves. At least we have to remove the obstacles we ourselves have placed in the way. We may remove these obstacles by prayer, by regular reading, by true meditation, by unselfish service, and in many other ways. The essential element in all these methods is regular, persistent, continuous exercise of all our faculties in the effort to find the will of God, or Good, and do it, to comprehend the forces of the unseen spiritual world lying about us, and make them operative in all we think, say and do.

A big little word in the proverb is go. "With God go." There are too many of the new thought, daily prayer, daily reading, communion movements which leave this word out.

There are many voyages to make. There are continents to explore. There are risks to be run. There are dangers to be braved. Let us launch out into the work of 1925, but in the strength of a personal, loving, adequate and constantly helping God.

STRIKING SIMILARITIES TO THE LIFE OF CHRIST

"FROM the Himalayas to the Cape," says Savel Zimand in the *Survey*, "there is a man who is known to shepherds and princes and wise men as the Mahatma, which means great soul." This man is Gandhi, whose temporal power is said to be waning, but whose spiritual power is one of the amazing phenomena of our times. Zimand, who was at Poona last February when Gandhi was released from prison, says: "As I studied his face it told me of sympathy and infinite patience and gentleness, of sincerity and simplicity, of joyfulness and tenderness . . . his jaw and chin suggested power and determination."

As Zimand went through the country districts he asked the poor people whether Gandhi was a good man. Over and over again their faces lighted up and they replied: "Gandhi? Mahatma Gandhi? He is like God Himself."

In September, after riots between Moslems and Hindus in India, Gandhi entered on a fast of twenty-one days, as a protest against this civil war. "I must do penance. My penance is the prayer of a bleeding heart for forgiveness for sins unwittingly committed. It is a warning to Hindus and Mussulmans who have professed to love me. If they have loved me truly and I have been deserving of their love they will do penance with me for the grave sin of denying God in their hearts."

The representatives of all the warring factions came together in a great congress, urging Gandhi to abandon his fast, and on the fourteenth day, when his life was said to be in danger, reached an agreement.

There are fifty-three million people in India whose very touch means pollution. "These outcasts can not draw water from the public wells, can not enter public buildings, can not pray in public temples, can not walk in the public road." They must make a noise when they go out of their houses so that caste people can keep sixty-four feet away. The cause of these outcasts Gandhi has made his own, even adopting an outcast girl as his daughter.

We have criticised frequently Gandhi's economic and political program. We are inclined to think that

in the All India Congresses of the future, he will be unable to dictate. But even in India, where for ages holy men have been held in honor and where the momentum of life is toward devotion, the spiritual power of Gandhi is extraordinary.

Many things in Zimand's fascinating story sound strangely familiar. Gandhi is "the great soul." He is like God Himself. He takes on himself the sins of the people and offers his life for them. He espouses the cause of the outcast. He is selfless, pure, patient, gentle, strong and courageous.

It is only a step from "He is like God," to "He is God," a step which has been taken more than once in the history of the world.

Perhaps India will have her Arius, her Athanasius and her Council of Nicaea.

It is more likely, however, that with the clear spiritual vision of the East all that kind of controversy will be avoided, and the new doctrine of the Divine Immanence will take such hold that they will see that Gandhi indeed is God, as Christ was God, as we are gods, and that God is much more beside.

* *

DYING CHURCHES AND DENOMINATIONS

IF a church or a denomination finds itself in difficulty, if it is not easy to raise money, if congregations are dwindling, if new members are hard to get, if it is hard also to find young men for the ministry, if some of the weaker churches have to close up and some of the stronger ones have their serious problems—just what is to be done about it?

Blame it on the ministers and deplore the lower standards set up for the ministry?

Blame it on the laymen and their disinclination to go to church?

Blame it on the times, with the fast pace at which we live, the growth of luxury and selfishness and the general degeneracy of the age?

It may be that all these are factors in the problem of the church and of the denomination.

It may be that we all lack in consecration, intelligence and courage.

It may be the age is a difficult one in which to do church work.

Just what would happen if for a little while we should stop thinking about ourselves, our offices, our salaries, our budgets, and think about the needs of humanity?

Long years ago Jesus said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

There is here no difficulty of interpretation. He that fixes his attention upon his own interests will miss the best of life. He that thinks first of others will find out what life is in all its breadth and beauty.

The church that is harassed and worried by the business of keeping alive, thinks only of that, and dares nothing for the common good, deserves to die, will die, and may be is already dead. It has lost out.

The harassed and worried church in any denomination which realizes in time that there is such a thing as Christianity, that Jesus was stating not merely a beautiful idealistic principle but a rule of conduct, and turns squarely about to follow him, gives up everything to him and his principles, will save its life.

There is a terrible scandal in these times in which we live. It is related not to the morals of the young people, nor to the blindness and deafness of the old, nor to the callousness of governments, nor to the selfishness of international relations, but it is in the Church of Jesus Christ.

There are churches of many creeds which are not concerned with the pain and bitterness of life, with the agony of millions, with the little girls who go out to walk the streets without a restraining hand upon them, with strangers in strange lands and no friendly welcome, with millions of husky people out of work in some lands, and many that lack bread.

There are churches of various creeds which talk naively of their own work and "outside work," when community problems and world problems come up to them.

There are churches contending fiercely for denominational shibboleths while the world for which Christ died begs for help.

This is the scandal of the age. And we who call ourselves Universalists must not attack our brethren in other Churches along these lines, but solemnly ask ourselves how much we care and how much we are willing to do.

It is intimated by those who ought to know that we will have some kind of a challenge put up to us along this line at the great Laymen's Dinner in New York, January 19.

* *

JUDGE HILL AT HIS TASK

THE offices of the National Laymen's Committee for the Five Year Program have been opened at the Murray Trust Building, 174 Newbury St., adjoining the Universalist Headquarters Building. Judge Hill is at this office every day that he is not traveling for the committee, coming in from his home in Salem. He has a competent staff of stenographers assembled and the wheels are turning rapidly.

The date of the laymen's dinner in New York has been shoved forward one week, and will be held Jan. 19. Concerning this dinner the following letter has gone out to the ministers. It is essentially a laymen's dinner, laymen are running it, and laymen will speak. It is important, however, to get the ministers there to help make the message of that dinner understood.

Letter to Universalist Ministers

My dear ——:

On January 19 there is to be a dinner in New York at the Hotel Commodore under the auspices of the National Laymen's Committee for the Five Year Program, at which there will be startling and dramatic developments for our Church.

Owen D. Young will be the guest of honor. Arthur Nash, accompanied by some powerful friends from the Middle West, both in and out of our Church, will be there. Something new and splendid is certain to happen. We want you there so that you will be able to see, hear and interpret developments from first-hand knowledge to your congregation and friends. In our opinion it will mean a new day in our Universalist history.

We can't pay your expenses. Your fare we realize is a real sacrifice, but you are certain to get back illustrative material for many sermons and a new momentum for yourself. The thing is bigger than an appeal for money, but we are pledged to secrecy and can not say more.

Write or wire us how many tickets we may reserve for you at $2.50 each.

Cordially yours,

——— ———.

There is to be a Chicago Conference at the Hamilton Club, Monday, Jan. 5, at noon, and Judge Hill and Dr. Lowe will attend. Hurrying back, Judge Hill will hold conferences in Rhode Island and Connecticut and then at Portland and Bangor, Me.

A big Boston dinner is scheduled as a follow up to the New York dinner Tuesday, Jan. 27.

* *

LEINBACH ON THE BISBEE BOOK

WE are happy to note the following editorial comment in the *Reformed Church Messenger*, edited by Dr. Paul Seibert Leinbach. After praising Arthur Porritt's new biography of Dr. John Henry Jowett, which he calls "a book like Allen's biography of Phillips Brooks," Dr. Leinbach goes on to say:

> Far less known, but none the less a great hero of the Cross, was Dr. Frederick A. Bisbee, long-time editor of the *Universalist Leader*, whose life story is beautifully told in a book of 229 pages, just issued by the Universalist Publishing House, Boston. It is entitled "Handicapped," and shows how a man overcame the obstacles of ill-health and physical deformity, and won his way into a philoaophy of contagious good cheer and unfaltering faith. As student, pastor and editor, Dr. Bisbee rendered a wonderful service, which, as Dr. Howard A. Bridgman says, "sweetened and broadened the whole thought of the Church regarding the nature of God and the possibilities of man," and through all his ministry struck a distinctively spiritual note. It adds much to the buoyancy and bravery of life to read the story of such a personality and such an achievement.

* *

THE POWER OF GENEROSITY

AT the banquet in the Salem church in connection with the exercises of rededication, a remarkable impression was made by one speaker who makes no claim to effectiveness in that direction. Mr. St. Clair, the architect, was asked to say a few words. He at once disclaimed showing any great ability or having done any especially meritorious work. The beautiful old colonial church as it stands to-day is due, he said, in substance, to William Putnam, the architect of a century ago, and to his associate and consultant, William McIntire, one of the most famous of the architects New England has produced. All that he, Mr. St. Clair, had to do was to get a picture of the old church and see where the windows stood. Then by cutting in they found the exact lines of the places which had been bricked up. All that he had done was to uncover the work of these other men. It spoke for itself. The credit was due to them, to Dr. Perkins of the Commission on Church Architecture of the Universalist General Convention, to Lawrence Warner, the builder (son of Fred Warner, leader in the Y. P. C. U. a generation ago), and to the people who made it possible.

There was no note of unreality in what Mr. St. Clair said. It all seemed genuine. The speaker apparently thought that his own part was a minor one. It was much as if Owen Young were telling his fellow citizens of New York who were the men really responsible for putting over the Dawes Report.

In each case, however, the words of modesty and generosity winged their way straight to the hearts of the people who heard, were repeated the next day and the next day in street and market-place, and, like everything else beautiful and genuine in art or literature or any other department of life, will live on when pretense and bombast and selfishness have perished from the earth.

* *

THIS IS THE REAL THING!

SUNDAY morning, Dec. 14, 1924, forty-eight Detroit clergymen exchanged pulpits. And for the first time in that city theological and denominational lines were crossed and recrossed with impunity.

As the time approached for the assignments to be made, some wondered what would be done with the three "heretics," meaning the Unitarian and the Universalist ministers and the rabbi of the Jewish Temple Beth-El. Inasmuch as they were all members of the famous Wranglers Club, in which the plan had been conceived and brought to birth, it was recognized that they would have to be included. It was believed by many that these "undesirables" would be simply shifted about in their own little circle so as not to disturb the *status quo*. But the assignment committee, a secret body appointed by the president of the Detroit Pastors' Union, which by a formal vote has excluded Universalists and Unitarians from membership, took counsel of their courage and played the game fairly. And look what happened:

The Universalist minister, Dr. Frank D. Adams, was assigned to preach at St. Joseph's Episcopal Church, where the much loved Dean S. S. Marquis, D. D., is rector, while the Universalist pulpit was filled by Dr. W. B. Gantz, Superintendent of the Detroit Presbyterian Board of Church Extension; the Unitarian dominie, Dr. Augustus P. Reccord, was sent to the First Congregational Church, of which the nationally known Dr. Gaius Glenn Atkins is minister, Dr. Reccord's place being taken by the president of the Pastors' Union, Dr. Reinhold Niebuhr, of Bethel Evangelical Church; Rabbi Leo M. Franklin, of Temple Beth-El, who holds the degree of Doctor of Divinity conferred upon him by the Catholic University of Detroit, preached at Central Christian Church, made notable by Dr. Edgar Dewitt Jones; and the Very Reverend Warren L. Rogers, Dean of St. Paul's Protestant Episcopal Cathedral, which is the center of the Episcopal Diocese of Michigan, carried his message to the great congregation of the Jewish Temple Beth-El.

The heavens did not fall, and the sun rose as usual on Monday morning in Detroit. But it was noted that the religious horizon of the dynamic city had been pushed out immeasurably, and there was a wonderful new spiritual tonic in the air.

F. D. A.

Cruising Cross Country

I A Little Run into Connecticut

John van Schaick, Jr.

GOING out of Boston on the 4 p. m. Boston and Albany Express, we ran straight toward one of the loveliest sunsets of the autumn. It seemed as if the twenty-one days and more of sunny weather were trying to flower into something of surpassing beauty for All Saints Day, 1924. The red and gold bands, with blue between growing deeper and deeper, swung first to the right and then to the left as the train curved north and south in its mighty rush westward. Settling back in a comfortable Pullman seat, Saturday night, borne on by forces for which one had no responsibility, looking without effort at "trailing clouds of glory," with our tickets in order, baggage in order, family along, to-morrow a long way off and sufficient for itself—one could thank God devoutly "for the rest which comes after toil."

At Springfield we turned southward down the Connecticut Valley. As the train passed Springfield's beautiful Civic Center, the last of the sunset glow fell on the tall Campanile which bears such eloquent testimony to the culture of this community. We were dining when we passed Hartford, seeing little but lights everywhere and suggestions of the parking system which makes it such an attractive city. At eight o'clock we came to Meriden—the home of silverware—where I was to preach in the morning. It was long after dark. Our car was far up the line away from the station. The dusky porter was solicitous as he helped us over the north-bound tracks with bag and baggage. He knew that we did not belong there, for he said, "Nobody to meet you, sir?" in a tone as if we had been babes in a wood. But down by the lights there were plenty of taxis, and one of them found the way back in the dark to the lady standing by the track with the bags, and in five minutes we were up the East Main Street hill to the old Fales house, temporarily occupied by Dr. and Mrs. Theodore Fischer, our hosts.

Dr. Fischer, State Superintendent for Connecticut, is living in Meriden temporarily for two reasons: he has had to give up his work as pastor at New Haven for the time being, on account of his health, and his wife is needed in Meriden as executor of her mother's estate. No able and useful minister can well be spared, for there are not too many of us, and everybody is anxious to see Dr. Fischer back at work, but it is fortunate that our returned missionary, the Rev. Hazel I. Kirk, is available to serve not only as preacher but as pastor for the people in New Haven.

One feels the same sense of loss and crippling in the temporary knock-out of the Rev. Henry B. Taylor of St. Paul's Church, Meriden. It took tons of horse power to do it, but the automobile which knocked him down and ran over him in Rome, and the hurricane which hurled the S. S. Arabic over on her side and Taylor over on his side and her side too, did a fairly good job of it. It has taken time to get him started back to health. Meanwhile it has been a joy to his friends to supply his pulpit for him. Hall, Huntley, Lowe, McCollester, Tomlinson, Reifsnider, and E. M. Barney have been there.

As soon as we arrived Dr. Fischer thoughtfully said that Taylor would sleep better if he saw that I was there. So across the street I went to the beautiful colonial parsonage, called the Fales parsonage from its donor. Taylor was sitting up and we had a real visit—about London, about Rome, about the accidents, about old friends, about fishing, about adventures at home and abroad.

There was another caller, a German, and a parishioner whose kindness, gentleness and deep interest in his pastor touched me deeply. He had come out of a Catholic environment, he was a poor man who worked hard, he had a lame back and was not overstrong, but he was deeply solicitous about his pastor. He had come home that night after working all day in a factory, long after dark had caught and dressed one of his chickens, and brought it with a basket of vegetables from his garden for the pastor's Sunday dinner. This was the second time he had done it. He had had to wait until the bank had taken the best of his chickens for the interest; then he felt the others belonged to him. He never killed a chicken until after dark, for he could not bear to see them before he wielded the hatchet. Not out of his abundance he did these things, but out of comparatively little. What he brought represented some money value, but also a personal service which rose up in my mind with something of the proportions of the sublime. Religion and friendship meant something to this man. And he was born in Germany, raised in the Catholic Church, and trained in the mill.

Back in the Fales house we ran into a merry party just up from New York by motor *en route* to Easthampton—a Fales grandson and his bride of three weeks going to her old home for Sunday, other young people along, and all loading quinces into the motor for jelly.

I had a long sleep preparatory to Sunday. Then on another glorious morning I turned out for a walk "to get the sermon in mind." One excuse is as good as another when it comes to a walk. I climbed up the first hill, of course, reached Broad Street and turned toward Middletown. As I passed the old Center Congregational Church at 7 a. m., the sexton was sweeping leaves from the front walk. When I asked permission to step in, he escorted me in and showed the fine old colonial structure with becoming pride. On out the Middletown road, for half a mile, there were views of the hills all around bathed in the morning sun, trees here and there with color still showing, milkmen coming in, motor parties starting off for the day. Coming back down the hill I met Catholics from early mass, just swarming up the street, and thought what an advantage it was to go to church when it was so early and so peaceful. Out in the air and sunlight one got over nervousness and fear. One felt like saying, "I can do all things through Him that strengtheneth me."

At the 8 o'clock breakfast, there was the atmosphere most agreeable to a minister before preaching—no talk about what he was going to preach about or how, or insistence about what or how to eat. There were fruit and cereal and eggs, toast making on the table at which one could help, and real coffee. And there was a far-sighted lady at the end of the table with long experience of preachers who said, "Remember, Theodore, how little you eat before service yourself. Let him alone."

There was a call to make on the pastor at 9.30 and a Sunday school at 10, to which the pastor's daughter escorted us and where she introduced us. There were a dozen upstanding men in the pastor's class to talk to, with Fischer to fill in the gaps and keep things going. There were interviews with trustees about who could possibly be secured "to fill" in while the pastor was laid up and then the main service at 11 a. m.

Going through the parlors to the pulpit I came face to face with a large portrait of Dr. James Henry Chapin, twelve years pastor at Meriden. I stopped to speak about him with one of the members of the church. Although thirty-two years have passed since he died he seems to be a vivid memory. Part of this is due, of course, to his second marriage, which was to Miss Lewis, daughter of the Hon. I. C. Lewis, one of the wealthy men of Meriden and an active member of the parish. I have since read "The Life of James Henry Chapin," by Prof. Geo. S. Weaver of St. Lawrence University, and understand better the reasons for his enduring influence here. There are few more interesting biographies of Universalist ministers. There are few Universalist ministers who touched life at more points. He was an Indiana farmer boy born in 1832, brought up in Illinois, trained to work, and educated in Lombard College, which all the Chapins of the region helped organize when he was just nineteen years old. His life is an amazing story of study, travel almost everywhere in the world, preaching, writing books, teaching college classes, lecturing on scientific subjects, raising money for Lombard, St. Lawrence, and the Universalist General Convention, building new churches, serving in the State Legislature of Connecticut and on boards of education and carrying on a fascinating correspondence with scientific men around the world.

But it was not a broken, scrappy, changeable kind of life. There was a great unifying principle in it which even all Universalists do not yet comprehend. This oldest son of a pioneer family who raised wheat one year and corn another year in a field his father gave him, taught school winters and saved his money for college, had an exalted conception of education.

To James Henry Chapin education always was "a part of religion," "the intellect a part of the soul," and "the whole of human life came within the sphere of religion." To the end of his life he was as eager and enthusiastic as a youth for more light on all branches of learning, and especially natural science.

When he taught geology at Canton, he was sure that he was just as much concerned with Divine Revelation as when he preached a series of sermons on the Bible at Meriden. When he took up "war," "compulsory education," or "temperance," or pushed through the legislature his bills for ballot reform, good roads, or a topographical survey, he was just as sure that he was about his Father's business as when he gave his great series of sermons on "Creation," or that other equally memorable series on "Human Destiny."

He died in 1892, the year the new Meriden church was completed. The pulpit was a memorial to him.

Something of all this I remembered as I sat in the church listening to the beautiful prelude of the organist—Rubenstein's "Kamennoiastrow." It was All Souls Sunday—a good time to remember our goodly fellowship. Without false pride or vainglory we can say we have had many remarkable men and women in the Universalist Church, that the atmosphere has been broad and the scholarship higher than sometimes in these modern days we are inclined to think. Only we must not let the standards be lowered either in breadth or tolerance or unselfishness or scholarship.

My text seemed to fit the beautiful church, the lovely music and the spirit of the day: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope and in the power of the Holy Spirit."

It makes no difference where one goes on All Souls Day, one can be sure that the congregation is face to face with precisely the same problems of life and death, hope and fear, that every other congregation is. And wherever one travels around the world, the silent presence of death is the same, and the sorrow and hope of people everywhere much alike. It is one of the unifying things of the race—this common sorrow, this common destiny.

There were old friends present from the Washington parish. This was their church. Here they had come to bury the wife and mother of the family. One is continually struck with the fact that every community and almost every parish has somebody in Washington. The Capital does indeed belong to us all. There were other friends who had traveled with us around the world, still others who knew us because they were "subscribers to the *Universalist Leader*," and still another party who were Congregationalists from twenty-five miles away who had driven in to take us back to their lovely home.

The church has an endowment of $92,500 and a special $25,000 fund left by Mrs. James H. Chapin for a parish house if one is ever built.

The parsonage was given by the late Mrs. Martha E. Fales, sister of Mrs. Chapin. She gave a $10,000 fund to keep it in repair. Mrs. Chapin gave the beautiful memorial pulpit to her husband. The font to match the pulpit is a memorial to the mother of these two sisters who have done so much for this society, and the chime of thirteen bells a memorial to their father. There is a fund to pay for the ringing of the chimes. There are other gifts from the same family, showing how large a part of their lives the church occupied. Their attitude seems to have been not how little they could do but how much.

I was especially interested in a memorial window, "The Parable of the Sower," to Noah Pomeroy, in whose house the first Universalist service in Meriden

was held. He was the father of Mrs. Stow, who gave about half the endowment fund, and of Mrs. Lewis.

The first Universalist State Missionary was the Rev. Abraham Norwood, who was born in 1806, and who died in 1880. As I was leaving the church I paused for a moment before the memorial tablet erected by his daughter, who married into the Pomeroy family. Mr. Norwood was described as "Preacher, Poet, Friend of Humanity," and as forty-eight years minister of the Universalist church.

If one knows the history there is something most impressive in such memorials. Norwood, for example, labored for us for half a century, but where did Norwood come from? Who started him? He was one of twenty boys whom Father Sylvanus Cobb prepared for the ministry—three in Waterville, Me., seventeen in Malden, Mass.

There would be no problem of recruiting the ranks of the ministry if some of us to-day could or would do work like that.

The Atlanta Meeting of the Federal Council

Edward Bleakney*

THE Atlanta meeting of the Federal Council of Churches of Christ in America impressed one with the fact that Protestantism is becoming a unit. For six whole days representatives of thirty denominations worked and planned together on the common tasks of the Churches. And these representatives were our greatest Protestant leaders. To see these giants of the Christian Church thinking and working together was a thrilling sight. An editor of one of the Southern Methodist journals, who visited the Council for the first time, told me that such a sight made a tremendous impression on him.

I was present at the quadrennial meeting of the Council in Boston four years ago, and all the way through the recent sessions in Atlanta I saw and felt that since the Boston meeting Protestantism had gone a long way toward unity. It has a long, long way to go before the prayer of our Lord is completely answered, "That they all may be one." The Atlanta meeting leads me firmly to believe that we are on the way.

The Atlanta meeting of the Federal Council of Churches showed a strong determination to make Christ Lord of all. The Council was strong in its conviction that every phase of life, individual, social, industrial, racial, economic, political and international, must be subjected to the reign of Christ. In their relation to Christianity, each one of these phases was discussed; but two of them received special emphasis.

The Christianization of race relations was constantly to the front. Much attention was given to the furtherance of friendly feeling between white and colored people. Of five addresses on the topic, the appeals of Dr. M. Ashby Jones and President Hope were touching. The work of the Southern Commission on Race Relations was called to our attention. This Commission is composed of twenty-five white and twenty-five colored people and has for its purpose the application of the Christian religion to the relation of the two races. Much is being accomplished in this direction. The pastor of the Friendship Baptist Church for colored people in Atlanta told me that he has seen considerable progress in the last few years.

Our relations with the Japanese also were seriously discussed. In his communication to the Council the former Ambassador to Japan, Cyrus E. Woods, said: "The Japanese Exclusion Act was an international disaster of the first magnitude." He further stated that "what Congress wanted could have been secured with Japan's cordial consent and co-operation."

Japan is waiting for the Christian people of America to undo the injury that has been done to her. There was a strong feeling in the Council that the wrong should and would be made right. To this end a committee is already at work.

The Christianization of international relations was also to the front. In no subject was a keener interest manifest than in the outlawry of war. Great were the addresses on "Peace" given by William Jennings Bryan, Prof. J. T. Shotwell, Governor William E. Sweet, and Justice Florence Allen. There was a strong conviction on the part of the Council that the United States should go into the World Court, give the Geneva Protocol serious consideration, take a genuine interest in disarmament and do everything in its power to outlaw war. The Council's Commission on International Justice and Good-will recommended a wise and progressive policy on the whole question of making our international relationships Christian.

The Atlanta meeting of the Federal Council of Churches revealed the fact that American Protestantism is alive, daring and of large vision. In his report, the chairman of the Washington Committee, Bishop W. F. McDowell, said that within the last few years the nation has been impressed with the fact that Protestantism is alive. Justice Florence E. Allen reported her strong impression that the Churches are taking a militant participation in the questions of public righteousness, and Robert E. Speer urged the Churches not to be intimidated in their fight for righteousness. He also pointed out that Christ not only stills but causes tempests, and must continue to cause them till we have a truly Christian world.

The spirit of daring and vision was seen in the prophecy made in his Council sermon by the new president, S. Parkes Cadman. He prophesied not only the unity of Protestantism, but an ultimate unity of the whole of Christendom. In his discussion of the unity of Protestantism he said that isolated denominationalism is passing, and that the future Church would include the discipline of the Presbyterians, the democracy of the Baptists, the independence of

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the Congregationalists and that which is best in every denomination.

The spirit of daring and vision was seen in Bishop Francis McConnell's address. He urged the Churches to speak unsparingly of the things not in harmony with Jesus. He mentioned the industrial system as one of the things that especially needed constant criticism. While many in our day are afraid of radicals, Bishop McConnell believes that since the radical constantly stings us and will not let us rest, we are in great need of him.

The spirit of daring and vision was seen in the step taken when the Council approved the appointment of a committee to further friendly relations between the Jews and the Christians. The forward-looking spirit of the Council was also made manifest in providing for a committee to study the relationship of chaplains to the army and navy. The opinion of some of our church leaders that the chaplaincy should be entirely divorced from the military system was given a serious hearing.

Yes, the Council showed daring and vision, but it also manifested good judgment. It was progressive, yet conservative, and this leads me to the final impression which the Atlanta Council made on me. The Atlanta quadrennial meeting showed a true perspective. Every phase of the Gospel had a place on the program. The noon addresses dealt with personal religion, prayer, loyalty to Christ, faith in God. Nothing received more attention than evangelism. And no address made a more profound impression than that delivered by Bishop McDowell on Personal Evangelism. More than once did I hear it said, "The thing that impressed me about this program is that evangelism is to the front." Religious education, missions, the social side of the Gospel, all were discussed. Not one phase of the many-sided religion of Jesus Christ was left out. This is as it should be.

I close this interpretation with an appeal. As was voiced by a number of speakers at Atlanta, the Federal Council of Churches is the finest and most hopeful thing in the world to-day. If this is so, and I believe that it is, should not every person who is genuinely interested in the Kingdom of God give the most hearty support to the Federal Council of Churches of Christ in America?

A Real Discussion at the Boston Ministers' Meeting

THE Rev. Percy T. Smith, pastor of the Universalist church at New Bedford, Mass., son of the Rev. Alven Martin Smith, a minister of our fellowship now living at Pasadena, California, on Dec. 22 read an interesting and stimulating paper before the Boston Ministers' Meeting which resulted in a discussion which reached the high water mark for the season. The subject was "The Changing Tenets of Liberal Christianity." In part he said:

"Are we satisfied with the tenets of liberal Christianity? If we are satisfied we are stagnating. I therefore assume we are dissatisfied. The world is faced with new problems, new interests, new enthusiasms. It is a divine privilege to have a part in the work of the world of to-day. 'Blessed it is to be alive.' That the foundations of the world are being shaken we can not doubt as we look around us. Our boast as liberal Christians is that we are a part of the new teeming forces which are shaking old things and bringing new things into being. Our boast is that we are willing to condemn the bad in the old and accept the good in the new. Too often, however, we are willing to be pioneers but lack courage. Too often we are inclined to boast of our pioneer faith and not strike out for ourselves. I speak as a son of a Universalist clergyman and I have lived in the Universalist Church all my life. We are not fulfilling our boast of liberalism because we have not kept up with the changing tenets of liberalism. The Orthodox Church people are moving into the pleasant pastures occupied by our fathers. We seem content to stay there ourselves.

"What a blessing it was to humanity when John Murray expounded to weeping mothers the doctrine of universal salvation! What a blessing for the race when Hosea Ballou brought to people borne down by a tyrant God the message of a God with the attributes of a beneficent father! What a blessing when men no longer feared their Deity!

"There is a revolt in the ranks of Orthodoxy of deep, grave, far-reaching significance. The light sufficient for yesterday is no longer sufficient for to-day. The questions of incarnation, inspiration, predestination, the Trinity, are being subjected to an ever more rigid examination. I do not mean that the backbone of Orthodoxy is broken, but it is bent. My contention is that it will break of itself because of forces working within. The world of traditionalism is crumbling to pieces because of the action of the forces of education.

"We Universalists are faced with a choice between traditionalism and modernism. On one side is our own Universalist orthodoxy. On the other side is a religion free, vital and social. Of course all of us are apt to say that our choice is for the vital religion. I am here to say that most of us are not on the side of the vital religion. We are half-way. The age has outstripped us. John Murray and Hosea Ballou living here to-day would be better pioneers than we are. There are new issues. To change the injustice and the hatred and the wrong of the world about us requires more than the old theological phrases. In Bridgewater the State Normal School caught fire and burned down because the fire-fighting apparatus was old-fashioned. In the presence of the ruthlessness of the twentieth century we are helpless because we have old-fashioned thoughts and old-fashioned methods. If I did not believe that Universalists have a power within themselves to devise remedies for the situation of to-day I should not say these things to you.

"People are eager for a religion which squares with the times. Many of our services are attended simply by a few quiet souls who come through habit. They read the Psalms of another age, sing sad hymns

and listen to a soothing sermon. A great prophet of to-day said that a spiritual revival is coming, but that it will start in the laboratories, the school rooms and the factories, and not in our cathedrals or from the sawdust aisle of the revival tent. If we are to measure up to our opportunities in this new age our theological schools must train men in economics, chemistry, biology, as well as in theism and homiletics. Two of our great Universalist leaders have said substantially these things in addresses before the Massachusetts Universalist ministers. Social and political subjects must be taken seriously. One of the encouraging signs of the times is that an increasing number is taking them seriously. My plea is that while we revere the past we ought not to live in it. We should confess frankly the inadequacy of religion to-day to meet the needs of internationalism, racialism, commercialism, materialism. We ought to build a religion free from dogmas based on an idea big enough to save not individuals but the world."

Dr. Huntley Opens Debate

Dr. Huntley opened the discussion. He said: "As one of the 'younger men,' I want to say that I hope the older men are reading the new psychology and sociology. I am reading, as I have been reading for years, with pleasure and profit. It is silly to be contented. It is paralyzing to be pessimistic. If the speaker could travel over the length and the breadth of our Church as Dr. Lowe travels and as I travel he would find many reasons for encouragement. After our meeting a week ago to-day Dr. Coons and I sat down and went over the list of our Massachusetts churches. We decided that we had many reasons for encouragement. Our ministers are thinking and reading men, working men. They are up to the times in discoveries in chemistry, biology and psychology. I hope, however, our ministers never will give up Universalist theology. There is need of applied biology and applied sociology, but a greater need of applied Universalism.

"As Dr. Fosdick remarked yesterday, there is a growing spiritual life in colleges, but it also is true that in some class rooms there is a coarse, unseeing materialism. If biology means that the universe came from nothingness and is going to evolve on through pain and struggle to nothingness, what is the motive for any of the work that we are trying to do? It is materialistic biology and psychology which is to be faced, and we are the people upon whom rests the duty to face it and answer it. We have to admit frankly that the Christian Church never has been satisfactory. The Universalist Church never has been satisfactory. But the Christian Church and the Universalist Church are going to be better Churches if we of to-day in the face of all our challenging opportunities live up to our highest and best."

The Rev. Leslie C. Nichols of Salem said that he rode into the city that morning with one of the leading Congregational ministers of Salem. That minister said to him, "The thing which strikes me is that Universalists are constructive and positive, instead of destructive and negative." Mr. Nichols strongly endorsed the arguments of Mr. Smith's paper for wider reading on scientific subjects on the part of the ministers. He described his experience year after year with the home Chautauqua, giving three or four weeks of the summer vacation to study and coming in contact with men like Shailer Mathews.

The Rev. Charles F. Patterson of Arlington humorously represented the old folks of the Universalist ministry. He said: "We have heard much this morning which indicated that we old folks were not up to the times. I want to say that our Universalist men are up and coming and abreast of the times. The fact that we do not devote all of the sermon time to biology, psychology or industrial relations, does not indicate that we are not up to the times. They tell us that there are so many men who are outside of the Church, of the highest idealism, waiting for some up-to-date minister to come along. Where are they? What are they doing while they are waiting? Have they gathered themselves together? Have they organized? They are nowhere. With the exception of a few men in the community churches they are not organizing. I believe the minister's task still is to preach religion, but to give it a social and industrial direction. Religion is the only inspiration that will send a man out into the world for social service. Churches that are sticking most closely to theistic and exegetical subjects are getting the crowds."

The Rev. Lester L. Lewis, chairman of the meeting, called attention to the fact that whenever a community has an important common project to put across they turn to Universalists for leadership.

The Rev. Stanley G. Spear said that he had to confess to a feeling of sympathy with the speaker in his thought that some of our services are doleful. Many of us are dissatisfied with what we are doing. That is a good sign. That dissatisfaction is widespread, however. It is not confined to our own denomination. One of the most important things for us to consider is the relation of young men and women in our colleges to the organized Christian Church. We ought to approach this problem suggested by our speaker, not from the standpoint of building up a denomination alone. That is a futile work. We are to put our ideas into other and stronger organizations. Our greatest contribution must be along this line.

Dr. John Smith Lowe closed the discussion. He said: "This paper should not be allowed to go by without words of warmest appreciation. The speaker, if he continues along the lines he has started, will have a brilliant future. The paper of the morning is brilliant, pointed, pungent, thought-provoking and constructive. There are just two things that I want to remark. First, while it is true that our Universalist theology has leavened the lump of Orthodoxy, still it is true, taking the country as a whole, that there are vast stretches where the old theology is as deeply rooted as it was a century ago. There is still a ministry of liberation for us to do. Secondly, if religion is to proceed in doing its work in the new age the ministers of our churches must be highly educated, broadly read and able to interpret their faith in terms of the new chemistry, the new biology, the new physics, the new pyschology, the new economics, the new

sociology. It is equally true that teachers, professors, scientists, are coming to interpret the new economics, new psychology, etc., in terms of a deep spiritual conviction. Last June I made a study of twenty baccalaureate sermons delivered at our leading universities. I have the data upstairs on my desk now. The striking thing in all of them was that college presidents almost in a spirit of alarm said that we must all bend our efforts to prevent colleges from divorcing intellectual culture from moral and social responsibility. Jacks is right in believing that religion must be educational and education must be religious. I have been reading two books recently, 'Seeing Life Whole,' by Henry Churchill King, and 'The Ethics of Hercules,' by Givler. These two books consider the same subject, cover the same ground. They reach diametrically opposite conclusions. Givler takes the position that this is a material universe and that that is the whole story. King takes the view that there is no interpretation of life that is sane except that which seeks back of it spirituality. If there is any one man in the world who has a great responsibility upon him to-day it is the open-minded teacher of religion. He must so do his work that science will be clearly understood as a friend of religion and religion as an ally to science."

A New Chapter in Our Japan Mission

Clifford R. Stetson

MISS HATHAWAY has gone home. All the year we have dreaded the time of her going, and urged her to delay as long as she could. So when her boat was twice delayed in sailing we were glad of every additional day that she could remain in Japan, though it did not do us any good personally, since she was busy in Tokyo, and had already made her final visit to Shizuoka. Her friends told her that even the steamship company dreaded to have her leave, so they gave her ten days of grace.

She finally sailed on Nov. 6. There were few other foreigners sailing on the boat, which was fortunate, as the group of friends who came to wave farewell to her very nearly filled the docks. I tried to count them, but it was useless. There were former Blackmer Home girls, now dignified matrons, present Home girls, former members of the church, present members, Bible class boys, a few foreign friends, and, of course, the entire body of missionaries and workers of our own Mission. Mr. Nagano came from Nagoya, one of the recent Home graduates from Osaka, and others from places almost as far. It was very hard for Miss Hathaway to keep smiling while she said good-by to all these friends of a lifetime of loving service. The foreigners she will probably see in America sometime, but to the others it was really good-by.

There were two things which impressed themselves on my mind as we clambered down the plank and then stood watching the boat pull away, breaking the gay paper streamers, and carrying Miss Hathaway from us. The first was thankfulness for these two years of work together, with the opportunity of absorbing a few of Miss Hathaway's idea and learning from her a few of the things that she alone of our workers is able to teach. The second was the sure conviction that, wherever she goes, she will be leaving a very real part of her right here among the friends she loves so well, and in the work to which she has so truly given herself all these years. We shall miss her from our Council meetings, and shall need the experienced judgment that she could so well give, but we shall feel always that she is just around the corner, and this work we are doing will never cease to be in truth her own.

Yet that did not hinder us from saying, as we walked from the dock together, that this was the ending of one chapter, and the beginning of another for our Mission. And I think there was with the others, as with me, the very earnest prayer that we who are left may write the next chapter with as much of wisdom and real service as has been put in by those who have labored before us.

Really, the new chapter began before the old one finished. For the Cary family are already on the job and hard at work. Mr. Cary attends language school. Mrs. Cary has lessons three days a week. Alfreda has found teaching, all that she can do. The other young people are in American school. But they have had time between whiles to get about a great deal, calling on their neighbors, making friends with them at once, and starting classes of various sorts at the house for this group. They are becoming intimately acquainted with the church people, and already are attracting many new people to our services. They are very eager to get into a church that will attract people and are on the lookout for desirable sites. The old barrack certainly has lost all the "hominess" it ever had, and is a cheerless place.

Sunday evening preaching services will be begun at the Dojin House from December first. This will be the beginning of a new preaching point, we hope, though at first it will draw largely from the faithful few at the barrack.

Mrs. Rowe seems to be taking over the work at Blackmer Home without making great changes in the routine. And Miss Kent is busy with kindergartens, finding time to continue her language study.

At Nagoya we have found a more desirable house, and Mr. Nagano has moved into it. It is well arranged for church services and in a good location. Mrs. Nagano's death in the early fall was a sad blow to Mr. Nagano and all his work. We feel very sorry for him.

At Shizuoka the only new developments this fall are the cooking and sewing classes which Mrs. Stetson has started, and which are growing all out of bounds, and an English discussion class on Friday evenings, at which we are talking about current topics and their moral bearing. The attendance at church has been very good, and the church people are loyal and happy. I am having more time for language study now, as my teaching at the Higher Middle School is finished. My teacher this year is more

satisfactory than last, and I am making some progress.

Now we are approaching the Christmas season. Before this reaches the office it will be about over. But this will express to all our friends our best wishes for the Christmas time, and we know you will all be happy, for it is the day of peace and good-will, and those are the things that you are trying to bring all through the year in Japan and in all the world, so you can not escape the joy it brings. Nor can we, whose privilege it is to be your messengers on the frontier, so together we join in the prayer of Tiny Tim, "God bless us every one!"

The Five Year Program

I. The Perin-Cate Home

Clarence E. Rice

TO one who has known and worked with the young men of Japan, this building of the Perin-Cate Home is very appealing. Tokyo has over a hundred thousand young men who have a real passion for education and come up to the Capital to get it. They are full of ambition, eager for knowledge—the flower of the youth of Japan.

During my seven years' connection with our Japan Mission, my work was almost entirely with young men. I taught in our theological school, I traveled from Sendai on the north to Fukuoka on the south, and preached in theaters and halls and churches. Always it was young men who came to listen, young men who sometimes filled the theaters where our talks were given. Some of them came to hear English spoken, some to learn what Christianity taught, some came to scoff and often remained to pray.

When I first went to Tokyo, desiring to learn the language, I moved back into the native section of the city, away from our English-speaking friends, and took up my residence in a large Japanese boarding house. There I lived for months with students of all classes. I learned something of their habits, their purposes, their hardships, trials and temptations. In our own Theological School in which we then had sixteen students, I knew well their poverty and struggle. Many of our students lived on five yen a month. They lived in poor boarding houses, wore scant clothing, studied and slept in rooms with only a little brazier of charcoal for a fire. In this work of various kinds, but always with young men, I think I came to know their spirit and their dangers. Far away from home, living among a throng of other young fellows in a pagan civilization, with little moral public sentiment to help them, with immoral suggestions close at hand, with no amusements of the right kind and with no restraints, is it any wonder that many of these young men in Tokyo's great host of students give way to temptation or discouragement and fail?

It will be a great boon to these young men to enter such an institution as the Perin-Cate Home. Surrounded by home and Christian influences, receiving day by day instruction in Christian principles, with the Bible and prayers as a help, I can think of no work more worth while in any foreign field.

Mr. Ito, who has charge of this work, is well fitted to know the needs of these students. As a young man fitting himself for our ministry I have seen him struggling against poverty, I have known him, scoffed at because he was a Christian, undaunted, eagerly pursuing his ambition for learning, graduating from our school in Tokyo twenty-five years ago, and afterwards preaching and teaching as our devoted evangelist. He is well chosen to have charge of the Home.

May I not therefore urge confidently and earnestly the Perin-Cate Home as a most worthy part of this Five Year Program? The project is big enough and practical enough to inspire every loyal adherent in our whole communion to throw himself into this Drive with energy and enthusiasm.

Washington, Dec. 17, 1924.

Coolidge Against the Jingoes

THE Washington correspondent of the *New York Evening Post* sent to his paper, under date of Dec. 16, the following dispatch:

"Congress is not inclined to embark the United States upon any program of competitive naval armaments.

"Leaders at the Capitol, decrying the talk that the American navy has fallen below the 5-5-3 ratio, which applied only to capital ships, are not sympathetic toward Secretary Wilbur's suggestion that it would require an expenditure of $2,000,000,000 spread over twenty years to reach parity with other Powers.

"The Secretary's declarations before the Naval Affairs Committee of the House carry the hope that such a heavy outlay could be averted only through further conference for arms reduction.

"Congressional leaders accept at face value the frequent promise of President Coolidge that he would undertake to convene another international conference when economic stability in Europe under the Dawes plan became more of an established fact.

"Arms reduction must remain essentially for determination by European or Asiatic Powers. The President's advocacy of governmental economy renders him eager for any covenants which would remove the menace to peace embodied in competitive armaments.

"He stands squarely on the budget estimates sent to Congress a week ago as adequate to maintain an efficient army and navy and to promote aircraft development.

"The President has said publicly, several times, that he wished to give something more than mere lip service to the cause of national defense.

"He would have favored a larger budget for the army and navy had he believed the estimates submitted by General Lord, Director of the Budget, were inadequate. Since he gave them his approval he proposes to stand on them, and it is not likely that he can be stampeded into sanctioning heavier appropriations by propaganda which undertakes to create a public feeling of distrust in the efficiency of the navy.

"Secretary Wilbur's outline of a new construction program to cost $110,000,000 a year for twenty years was submitted to the House sub-committee at its own request and not as a formal recommendation from the Administration. It was an embodiment of the views of the naval general board, which the Administration does not adopt.

"Publication of further portions of Secretary Wilbur's testimony, in which he set forth that Japan was rushing naval construction on types to which the 5-5-3 treaties did not apply, served to heighten speculation regarding a possible breach between Mr. Wilbur and Secretary Hughes.

"Although the navy chief has toned down his statements materially, since his original presentation of the navy department viewpoint, it is regarded as inimical to all the purposes of Mr. Hughes in the Washington Conference to be raising the bugaboo of Japanese ascendency in the Pacific.

"Although Mr. Hughes will not discuss his own position regarding recurring stories of Japanese and British violation of the spirit of the Washington treaties, there is every reason to believe that he has discounted all of them on the basis of his own official information.

"It is apparent that development of jealousies and suspicion among the major Powers would be destructive of the Coolidge-Hughes hope for further conferences for the reduction and limitation of armaments.

"Secretary Wilbur has acknowledged to the House committee that the plans to send the Pacific fleet for an Australian cruise, which occasioned such unfavorable press comment in Tokyo, were issued without consultation with the Department of State.

"The severe castigation by the House committee of the 'self-styled experts and others who can not possibly be in a position to speak authoritatively' on the score of the false impression created of naval retrogression, found an echo at the Capitol to-day.

"The sentiment was widespread that Congress as a whole would accept the Administration naval budget as submitted by the President and would not be stampeded into new and expensive authorization on the ground that the United States had fallen below the 5-5-3 standard."

The *Evening Post* commented editorially on the President's attitude under the heading "Without the Shadow of a Turning," as follows:

The significance, nationally and internationally, of the President's position as just revealed can hardly be overestimated. Here and across the Pacific and the Atlantic it will be recognized as a great contribution to peace, to disarmament and to good-will and good faith among the nations. As the chosen and responsible spokesman of American, he has served notice upon the jingo at home and the war lord abroad that for four years at least her great influence will be thrown into the balances against the increasing of armament.

"This came at a time when it was sorely needed. A studied effort has been made to discredit the 5-5-3 pact of the Washington Arms Conference. The hopes and ambitions of the militarist, of the 'old school' in the navy and of the American munitioneer were beginning to rise. To these it will be a body blow. The drive launched against the 5-5-3 naval treaty will be checked. The deliberate attempt to stampede Congress and force an unwilling nation into a new race for sea power and a new armed competition in the air will be halted.

"Such a movement exists. It has been evident for many months. It began before the ink was dry on the agreements of Washington. It had enlisted the best effort of many naval officers. Everywhere its propaganda was shouted from the housetops. We had been swindled in the Washington Conference of 1921-22, said the alarmists. Other nations, they clamored, were violating or ignoring the naval treaty, and our own navy was an empty and painted shell, outranged, outspeeded and helpless under the guns of Japanese and British ships.

"The President has refused to be misled. He finds the navy has not been neglected, that it is not a painted shell. His facts and figures show we are now spending double the amount for armed efficiency that we were spending ten years ago. There is no danger that we will be driven from the sky by other Powers. We are moving wing to wing with them, and will so continue. An annual expenditure of $69,000,000 on this arm of the service does not look like neglect.

"Calvin Coolidge is the Commander-in-Chief of the armed forces of the United States. His sources of information are better and wider than those of any other American. In his opinion, there need be no fears for American security. He pledges the nation to abide by the spirit as well as the letter of the naval treaty and hopes and will work for the extension of its principles to all armaments left untouched by it.

"Nor is he concerned about the charges that the naval pact is being violated. His answer to this poison-gas attack against the treaty is that every signatory Power has kept and is keeping faith with that great agreement.

"With the House Sub-Committee on Naval Affairs, the President holds this nation need not be alarmed at reports that American naval prestige is rapidly waning. Even Secretary Wilbur does not agree with this wing of the American school of alarmists. Yet he recommended on Saturday that we spend $110,000,00 yearly for twenty years, a total of $2,200,000,000, on a naval-building program. While this is put forward as a 'necessity' to keep the navy up to the 5-5-3 pact, with other activities of the Navy Department, it bears the hallmark of the foes of that agreement.

"Undoubtedly the action of the President is aimed straight at the Wilbur recommendations. It may mean that Secretary Wilbur, despite his eleventh-hour 'repentance,' is not long for the Cabinet. The

big-navy folk have captured his imagination, fascinated him and obsessed him. He has shown himself out of tune and touch with the Administration. It may be that the golden sunlight of California will soon be luring him home. It is not recalled that any member of a President's official family has ever suffered a swifter or more direct rebuke.

"In ways that admit no other interpretation, Calvin Coolidge has announced his Administration will enter no armament race, whether in the sky, on land or on or under the sea. Every possible reduction in existing armaments will be favored.

"Without the shadow of a turning, America will follow the path made by the Washington Conference. She will abide by the naval treaty not only in its letter but in the spirit which gives that letter life. She will work for further limitations. There is no fear in us for our security. Nor do we menace the security of any other people. The great gains made at Washington three years ago will not be lost. President Coolidge in making these things plain has rendered a signal service to his own country and to the world."

What makes the above dispatch and editorial, and many others similar, significant is that they are not coming out of the ranks of professed pacifists, but are appearing in journals which have no sympathy with a policy of scrapping our army and navy in advance of others, or with a policy of hostility to the navy and army, which the majority of our people believe that we must keep.

The *New York Evening Post*, the *Philadelphia Public Ledger*, both Curtis publications, and other journals from coast to coast taking the same line have been rather strong for an adequate and well supported army and navy. When such journals point out the existence of the jingo conspiracy, it carries conviction. The President should be supported by all of us in his stand.

Snap Shots from Japan---The Tokyo Church

H. M. Cary

THE street on which the church is located is a busy thoroughfare. A continuous stream of rikishas, trolley cars, ox carts, automobiles, bicycles and humanity flows past, making a mixed roar of rattling wheels, clattering clogs, honking horns, warning cries in all voices from tenor to bass, rumbling tram cars, and a steady hum of many people busy about many things. All this is in front of the "church." In the rear is the courtyard of a barrack tenement settlement. A shop of some kind—I've forgotten what—is on the left and a bank on the right.

Our building is a one-story compromise between a wagon-shed and a wood-shed, unpainted, of course, and out of alignment, for it was a hurried job. It is a poor looking thing even among so many other temporary structures. You enter through a sliding door—doors here all slide, they do not swing on hinges—and find yourself in a small vestibule with two elevations, one level with the street for those who still have on street foot-wear and one raised about six inches for those with indoor foot-wear on. On the right is a rough set of shelves where you deposit your shoes or rubbers, and a box of "covers" for those who do not take off their shoes. The janitress, a diminutive elderly lady, bows you in.

Stepping on to the platform with covered shoes or without shoes you pass into the "church." I can understand how depressing it must have been for Dr. and Mrs. Ayres, who had worked so hard to adorn the church building we had and had done so much in that direction, to come down to this that I see before me: a room about 20 by 25, with the roof supports overhead, a matting floor, furnished with rough benches built by a genius who intended that no one should sleep here no matter how long the sermon, a rude table for a pulpit, a cheap little organ with a limited keyboard and very limited lung capacity, the whole shebang leaking street noises at every pore.

When I first saw the interior a Sunday school session was in progress. There were about forty children sitting on these peculiar benches with their little legs dangling above the matting—all of them attentive as the fine young superintendent talked, or singing with a will from the hymn books or a chart up front. A large class, conducted by our very able minister, Mr. Kawabata, was gathered toward the back of the room and in two other rooms were two other classes. One room is the room where I have a Bible class in English. There were fifteen present last Sunday, three of them girls—all of them university students. I have to back up against the front wall—three feet from the sidewalk—so as not to walk on the front row. Between this room and the vestibule is a coat closet, rather small for that purpose, where another class meets. At the morning service I counted seventy and there were a few more. At the evening service over fifty.

Universalists of America! How about it? We have everything that a church should have—except a building and equipment. We have a fine, intelligent, active and consecrated young minister, backed by a fine group of workers, a congregation of young people eager to get on, a growing Sunday school—everything but a decent place to grow in. We certainly have the human stuff to work with. We ought to have a place to work in that will be at once worthy of your generosity and interest and of the cause to which we are all devoted. I am confident that you will do what ought to be done, but please *do it now*. We need money for a little more land. We have some land, but not enough. We could start a big kindergarten work there to-morrow if we had the place and equipment. We are trusting Ohio for that, but our land is limited and we ought to buy a little at the back of our property or on one side. Then we want a bulding that will be adequate to a work running seven days a week and evenings. Few of our churches in

America can boast as active a center as we have now! Give us something to work *in*, and to work *with*, and *watch our dust!*

Just a word to our friends in the States. The English-speaking population here runs to about three hundred families—and we see mighty few of them; they and we are too busy and distances are too great. Therefore the postman bringing letters from America is the most important person in Tokyo to us. How about a few friendly letters? You have no idea how welcome they would be or how much good they would do.

Our address is, 1752 E. Higashinakano, Tokyo Fu, Tokyo, Japan.

Our Prayers Together

Margaret Denton

JESUS' life seems pre-eminently one of disappointments. He enriched the world with his unselfish love, yet the throngs to whom he had ministered, teaching and healing, cried, "Crucify him." Only one of his disciples, that privileged group who had walked with him through the fields, supped with him, and shared the bounty of his spirit, followed him to the Cross.

Personal betrayal, however, could not have been the bitter drop in Christ's cup. He had taught peace and strife was rampant; the whole effort of his life had been to implant a love for God and man in the hearts of his followers and evil flourished like a green bay tree. Did Jesus feel that his sacrifice was futile? Was the Cross the last magnificent gesture of a failure?

There is nothing in Christ's words to indicate that he felt that his life was ineffectual, but, on the contrary, we feel the serenity, the calm, that comes from achievement.

"Heaven and earth shall pass away; but my words shall not pass away." (Mark 13 : 31.)

The secret of Christ's assurance was his understanding of the changes that can be wrought in human consciousness. He vividly expressed the necessity of this inner transformation: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." We gather from Christ's words how decisive the separation must be from the old man and his deeds and the new creature of the spirit.

It is from Christ that we learn to supplant hatred with love, to substitute good for evil. His example is our inspiration and his teaching our guide. Jesus knew that his words would penetrate men's hearts; he had sowed the seed and he had infinite patience to await the harvest. If Christ, crucified, kept faith, may we not also be sustained in our disappointments?

Saturday, January 10

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. James 1 : 5.

Help us, our Father, to turn to Thee in moments of indecision when we feel our inadequacy most keenly. When no path seems clear before us and we are fearful of wrecking our lives and perhaps the lives of others by a mistake in moral judgment, we ask of Thee, O God, that wisdom of the heart which Thou alone canst give, in order that we may act in accordance with Thy spiritual laws under which we live and move and have our being. We trust Thee to help us in our desperate need.

Sunday, January 11

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Galatians 5 : 1.

May we keep our spirits untrammeled, O God, in the name of him who was always the superb and perfect master of his soul. Let not the pressure of circumstance, the pull of ambition or the temptation to indulgence conquer our independence. Teach us to know that we are slave or free only through our own choice, and that when we have learned to be steadfastly true to the best in ourselves we shall have achieved liberty.

Monday, January 12

He that loveth not, knoweth not God; for God is love. 1 John 4 : 8.

O Lord, may we learn little by little to understand that great and perfect love which Thou hast shown us is the meaning of life. Help us to realize that only through loving can we achieve our full spiritual growth. Teach us, O God, that love is not a negative thing, a mere lack of animosity toward those about us, but a positive, dynamic, thrilling force which brooks not defeat. May we so love our fellow men that we may learn to love Thee with the great love which is required of us.

Tuesday, January 13

Quench not the Spirit. 1 Thess. 5 : 19.

Our loving Father who art in Heaven, may we never be guilty of belittling anything that is fine in ourselves or others. We pray that we may have perception keen enough to recognize every smallest manifestation of Thy Spirit. May we understand that Thou workest in mysterious ways, and that for us to crush by derision or rebuke some delicate and tender revelation of Thy love to man or man's love to Thee is a very grievous sin.

Wednesday, January 14

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3 : 11.

We have many different faiths offered us, O God, and it is sometimes hard to choose. We pray that Thou wilt help us to see what is good and just in all beliefs, but may we never lose sight of the fundamental truths which Thou hast revealed to us through the teaching of Jesus Christ. May we never forget that his great virtues, kindness and sincerity and loyalty to high purpose, are always the basis of every code by which men have been able to live. Help us, O

Lord, to build these qualities into the foundations of our lives.

Thursday, January 15

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. 3 : 20.

O God, make us aware of Thy nearness, Thy readiness for companionship with us. Teach us always to listen for Thy voice, not only in the crucial moments of our lives but even in the every-day routine which we become accustomed to follow unthinkingly. May we hear Thy knock and open our minds and hearts unto Thee and be refreshed by communion with Thy spirit.

Friday, January 16

Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11 : 1.

God, help us to believe in Thy loving kindness and tender mercy even when the hand of every man is against us and Thou seemest to have forgotten us. May our faith remain firm and unshaken by disaster and disappointment, by hardship and discouragement, and may we hold the surety of Thy love like a golden shield between us and the skepticism of the world.

(*The prayers this week are by Dorothy Hall.*)

Facts About the Universalist Church

Marion D. Shutter

As for the Universalists, the record of their fidelity as a body to the various interests of Social Morality is not surpassed by that of any denomination.
Bacon's History of American Christianity.

John Murray

JOHN MURRAY, founder of organized Universalism in America, was a chaplain in the army of George Washington, Rhode Island Brigade, encamped at Cambridge, 1775. An appeal was made to the General by the other army chaplains to have him removed on account of his religious views. The following was Washington's answer:

"General Orders, Sept. 17th, 1775.—The Rev. Mr. John Murray is appointed Chaplain to the Rhode Island Regiments, and is to be respected as such."

When later he left the army on account of protracted illness, General Greene wrote, "His actions were such as to make him respected as an honest man and a good citizen. He lived beloved, and left the army esteemed by all his connections and patrons."

Washington and the Universalists

While Washington was all his life a member of another communion, upon one occasion he said that "his soul was inspired by an abiding sense of that religion which announces the Redeemer, who shall one day do away man's malignant passions, and restore the children of God to primeval love and bliss. Without this hope, what man of feeling but would wish he had never been born!" This is a good statement of Universalism as held in that early day.

In 1790, responding to a message of greeting, Washington wrote to the Universalist Convention assembled in Philadelphia:

"It gives me the most sensible pleasure to find that in our nation, however different are the sentiments of citizens on religious doctrines, they generally concur in one thing—for their political professions and practises are almost universally friendly to the order and happiness of our civil institutions. I am also happy in finding this disposition *particularly* evinced by your society."

Temperance

Dr. Benjamin Rush, a signer of the Declaration of Independence and a Universalist, began in 1785 the agitation for total abstinence in the individual and for prohibition in the state, whose latest results have just taken shape. As early as 1814, the Universalist Convention at Westmoreland, N. H., condemned the prevailing practise of furnishing liquors for various religious gatherings such as ordinations, dedications, and conferences. This was the earliest action of the kind taken by any denomination. The Universalist Association of Brooklyn, in 1835, was the first to go on record as indorsing the position taken by Dr. Rush, in reference to the duty of the individual and the state. The first temperance paper published in America was conducted by a Universalist.

Slavery

At a Convention of Universalist churches in Philadelphia, in 1794, at which articles of belief and a plan of organization were proposed, a resolution was adopted declaring the holding of slaves to be "inconsistent with the union of the human race in a common Saviour, and the obligation to mutual and universal love which flow from that union." This was among the first, if not the very first, resolutions on that subject adopted in any Church convention.

Religious Liberty

One of the earliest battles for Religious Liberty was fought and won by the Universalists of Gloucester, Mass. The Established Church of that state was the Congregational, supported by taxation. An effort was made (1785-6) to tax the Universalists, recently organized into their own society, for the benefit of the "First Parish." Suit was brought to compel payment, and the property of certain Universalists was seized and sold; but the Universalists answered that, under the newly adopted constitution of the state, they could not be taxed for the Established Church, while maintaining their own. After some delays, they won, and it was established that "Mr. Murray and his supporters had the same right to worship God according to the dictates of conscience that others had," and that they were not liable for the taxes it had been attempted to impose. The effect of that decision was far-reaching, and was one of the influences which led to the final separation of Church and State in America.

Humanitarianism

The first successful experiment in a profit sharing enterprise was founded nearly 100 years ago by a Universalist, the Rev. Adin Ballou, at Hopedale, Mass. Count Tolstoy said of him, after reviewing his work, "He is the greatest American of whom I know."

The originator of the idea of caring for discharged prisoners was a Universalist, the Rev. Charles Spear. The paper he published in their interest was called the *Prisoners' Friend.*

The Universalists were among the first advocates of International Peace; and it is a matter of denominational pride that Hon. Owen D. Young, agent for carrying out the Dawes plan of reparations in Europe, is a member of the Universalist Church and chairman of the Board of Trustees of St. Lawrence University.

Women's Organization and Education

The first National Body of Women to be organized in the United States was the Women's Centenary Association of the Universalist Church, 1869 —whose successor is now the Women's National Missionary Association.

Ours was the first Church to actively promote a woman ministry and the first to confer the title of Doctor of Divinity upon a woman—the Rev. Augusta Chapin.

The second college in America to introduce coeducation, conditions and studies alike for both sexes, was our Lombard College, 1852. The first was Oberlin.

Children's Day

Children's Day was instituted, in the Universalist church at Chelsea, Mass., in 1856, by the Rev. Charles Leonard, D. D.—father of the late Claude Leonard, of Minneapolis, who at the time of his death was a member of the Church of the Redeemer. Children's Day is now observed in all the churches, of all denominations.

These are a few of the incidents in our denominational history which show the spirit and temper of our faith. In addition to these practical achievements, our teachings have modified the theology of Christendom. The grosser and darker elements of theology have disappeared, under our influence, from many of the pulpits, but no other Church, as a body, has yet accepted, as an article of its faith or written in its creed, the conviction that

> ". . . . nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God has made the pile complete."

Is our work done?
It is just fairly started!

New Translations of the Bible

Frank Oliver Hall

FOR those who call the Bible the "Word of God," and declare that its "verbal inspiration" "extends equally and fully to all parts of these writings, historical, poetical, doctrinal and prophetical, and to the smallest word, and inflection of a word, provided such word is found in the original manuscripts," the many new translations with which the world is being flooded must seem of great value. If God once really spoke to man, or wrote to man, it is important that we know to the smallest word and inflection of a word exactly what He said.

But to those who think of the Bible, not as the "Word of God," but as a collection of ancient literature produced by seekers after God, the various portions of which are of unequal value and none of which are necessarily infallible or free from error, the new translations may be worse than worthless.

Take as a parallel case Edwin Arnold's famous poem, "The Light of Asia." Many have declared that we owe quite as much to Arnold's poetic translation as we do to the original teachings of Gautama. To which the ordinary reader will say: "Well, what of it? The poem is no less lovely even if Arnold has furnished the loveliness. I am not curious to know exactly how much credit belongs to Gautama and how much to his interpreter."

But if a reader could be convinced that Gautama was divinely and infallibly inspired, he would of course want to know exactly what Gautama spoke or wrote, to the smallest word and inflection of a word. A literal translation of the great Hindu's words would then seem of inestimable value.

Now turn to the Twenty-third Psalm. First recall it as you committed it to memory from the King James Version: "The Lord is my shepherd," and so to the end. Then read it as translated by Prof. J. M. Smith of the University of Chicago:

> The Lord is my Shepherd, I shall not want;
> In green meadows He makes me lie down;
> To refreshing water He leads me.
> He renews my life.
> He guides me in safe paths for His name's sake.
> Even though I walk in the darkest ravine,
> I fear no harm; for Thou art with me.
> Thou layest a table before me in the presence of my foes;
> Thou anointest my head with oil; my cup overflows.
> Only goodness and mercy will follow me all the days of my life.
> And I shall dwell in the house of the Lord down to old age.

Now if God originally inspired the Psalmist to write, "Even though I walk in the darkest ravine" instead of "the valley of the shadow of death," by all means let us recite the song that way, even though our respect for the poetic ability of the Almighty be diminished. But if the hymn is literature, to be judged as literature, like other hymns ancient and modern, then let us keep our familiar and beautiful version, even though it is not a literal translation of the original.

As a matter of fact the translators of the King James Version were men of amazing literary ability. They took a collection of ancient literature, some of which is dull and of no great value either for thought or expression, and rendered it into musical and lofty English which is a delight to read aloud. Indeed, that was the intention. The translation was made to be read aloud, to delight the ear as well as inspire the mind.

In making this euphonious translation, they often improved upon the original. Well, thus also did Shakespeare. Good literature is good literature whoever made it. Scholars will of course try to get as close to the original writer as possible, to guard against misinterpreting him. But, after all, God's word is truth, God's word is beauty, wherever found, and the test of these is the mind and heart of him who reads or hears.

Correspondence

A WEDDING CEREMONY IN A THEATER

To the Editor of the Universalist Leader:

Soon after noon my telephone rang. There was to be a wedding on the stage of the theater between acts that evening, would I officiate? My regular requirement, I replied, was a doctor's certificate that both parties to the contract were free from communicable disease. If this were furnished, I would be glad to perform the ceremony. The reply came that such requirements would be met and arrangements for the wedding perfected.

Arriving back-stage in the evening, I found the wedding party not greatly differing, aside from surroundings and conventions, from others. Though the people of the stage paint their faces, there are souls that look through the mask of make-up; and though they mimic the clown there are human hearts beneath the trappings. In the confines of a world which the Orthodox Church, with the bigotry of ignorance, has consigned to the devil, it was a happy privilege as a minister of the Liberal Church to stand as a symbol of an ideal. It was pleasant to find there are stage-people who refuse to accept in practise all the sewage about marriage which the public makes the authors write for them. It was a joy to speak the word of the Eternal amid those shifting scenes of time.

I did not see the "show" or know what it was like. Whatever it was had no bearing upon the function I was asked to perform. Holiness is not of the place and time but of the heart and desire. Whatever had gone before or came after, the stage for that time was a sacred place, consecrated to the things of the Spirit. For I was there as a representative of the Christian Church to unite a man and woman in marriage, an institution ordained of God in the very laws of life for the happiness and welfare of mankind. As a minister of God that was enough for me to know.

Afterwards I was told that parts of the "show" were "raw." Which means that the public mostly got what it wanted. Such a statement was no reflection on the people who took part in the performance. Perhaps they would have preferred to be doing something else. For remember this: the people of the variety and the burlesque are earning their living. They perform what the public wants performed. If the public did not pay for it they would not do it. If any section of the public wants something better it can get it by paying the price. If "saintly" church-people want stage-people to perform on a higher plane, they can influence them to do it—but not by staying away and damning the theater from the pulpit and the sewing circle.

But, on the other hand, I would like to challenge some manager to do this: fully advertise and put on for a week a bill which was a "clean" bill all the way through. By "clean" I do not mean "colorless." The saucy, the *risque* in wit, is enjoyed at times by all human beings however "refined," even though they may not admit it. But any one with reasonable intelligence knows the difference between "saucy" and "smutty," between pepper and dirt. And while people may like pepper at times, I believe most of them would prefer *not* to have their theatrical food seasoned with guano. A house with a "clean" policy should find support; if not, let the Church confess the failure of the "holier-than-thou" attitude, as a method of improving the moral tone of the theater.

The Pharisee prayed aloud in the temple, praising God that he was better than the common run of people. But the man whom Jesus justified to God was the Publican, who admitted he was human and was trying to find the better way. Both church-folk and stage-folk could reread that parable with profit to their souls.

L. Griswold Williams.

Reading, Pa.

* *

WAR AND THE CHURCH

To the Editor of the Universalist Leader:

General Tasker Bliss has been reported as saying that if another war should break out, the Church must bear the responsibility. If he is right, the responsibility would be sufficiently heavy to crush the Church.

Most people, I think, are willing that the Church should bear its share of the responsibility. And considering the brief period in which the ethical ideal has had an opportunity to work its way through the Church, the progress it has made is astonishing. During the entire length of the Middle Ages the Church, or, rather, what was then the Christian religion and its champions, was mostly the instigator of war. From Charlemagne to the Thirty Years War it is the Christian king or emperor who marches to war, "with the cross of Jesus going on before." Pope Julius II was a military genius, and was consumed with a passion for arms.

And since the days of the Reformation the Protestant wing of the Church, still dragging the shackles of medievalism, has been so completely absorbed in sectarianism and doctrinal controvery that, until in our generation, the ethical ideal has hardly had a

ghost of a chance. Instead of bearing down, with withering criticism, on the Church, it should be recognized that in our age no other human institution has made such astounding progress.

Nor is this all. Who are the Church? In America less than one-half of the population is in any way identified with the Church. In Europe it is mostly a combination of Church and State; and, where this is not the case, Medievalism holds sway. A State Church is necessarily dominated by the state, and its opportunities for independent development have been reduced to a minimum. But even in the European State Church there are independent flutterings of the wings.

Let us then have a little patience with the Church. It is coming. If General Bliss had studied the history of Christianity, as he has studied the history of military tactics, perhaps he would have expressed a little sympathy with this remarkable institution, which is groping its way out of medieval darkness into the light that never was on land or sea.

Oluf Tandberg.

The Books We Read

THEY come along almost accidentally—these books we read. They are presents, they are lying on the table of a friend whom we visit, they are in the public library, the preacher talks about them, or we pick them up on a news-stand as we take a train.

The number before us to read is discouraging. It so affects some people that they practically give up reading. They might as well do none, they think, as the pitiful one-half of one per cent they can get through with.

What cheers us are the principles of selection held up before us by various and sundry authorities—the *New York Times* list, the *Christian Register's* "Ten Best Books of This or That for 1923," the *Evening Post* list, President Eliot's "Five Foot Shelf," the Harper "Prize Novel," the *Bookman's* "Most Popular Ten," the Nobel Prize winners, the Pulitzer Prize winners, and so on, until we find the list of the best formidable in itself.

Many of those selected ones are not the best. Certainly those most in demand, like the books of Harold Bell Wright and Zane Grey, do not get far with some of us.

Recently we have been going over the Pulitzer Prize winners for 1923. Here is the list of both books and other literary achievements:

A gold medal for "the most disinterested and meritorious public service" rendered by an American newspaper during the year was awarded to the *New York World* in connection with "the exposure of the Florida peonage evil."

The *Boston Herald's* editorial article, "Who Made Coolidge," written by Frank U. Buxton, was selected as the work which showed the greatest "clearness of style, moral purpose, sound reasoning, and power to influence public opinion in the right direction." The prize was $500.

In addition, a special prize of $1,000 was given to the widow of the late Frank I. Cobb of the *New York World* in recognition of "the distinction and influence of her husband's editorial writing and service."

Manager White's story of an eclipse of the sun, published in the *San Diego Sun*, San Diego, Calif., was chosen as the best example of a reporter's work during the year, the conditions of award being strict accuracy, terseness and the accomplishment of some public good. The prize was $1,000.

J. N. Darling, of the *New York Herald-Tribune*, won the $500 prize for the best cartoon with his drawing entitled "In Good Old U. S. A.," published in the *New York Tribune*, May 6, 1923, the determining qualities being "clearness of the idea, excellence of the drawing and pictorial effect and helpfulness of a commendable cause of public importance." Other awards were:

For the American novel of 1923 which best presented the wholesome atmosphere of American life and the highest standard of American manners and manhood, $1,000, to "The Able McLaughlins," by Margaret Wilson; for the original American play most representative of the educational value and power of the stage in raising the standard of good morals, good taste and good manners, $1,000, to "Hell-Bent for Heaven," by Hatcher Hughes.

For the best book of the year upon the history of the United States, $2,000, to "The American Revolution," by Charles Howard McIlwain.

For the best American biography teaching patriotic and unselfish services to the people, $1,000, to "From Immigrant to Inventor," by Michael Pupin.

For the best volume of verse published by an American author, $1,000, to "New Hampshire," by Robert Frost.

The glamour was taken off the award to "Hell-Bent for Heaven" by finding that the committee was two to one for another play, but was overruled by the Columbia authorities.

One can read "Hell-Bent for Heaven" in an hour or so and get a vivid picture of the old Orthodoxy of the Southern mountains. It is a play where the "religious man" is the slacker, the sneak, the coward, the spy, the trouble-maker, the pervert and even murderer in all but success, and the drunken mail carrier and the ungodly private back from the wars are God's true apostles.

"To do justly, love mercy, and walk humbly," seem to Hatcher Hughes more religious than to be "Hell-Bent for Heaven."

"The Able McLaughlins," by Margaret Wilson, not Margaret Woodrow Wilson, and not Mrs. Wilson Woodrow, won the Harper $2,000 prize against over 750 competitors submitted from every state of the Union and all our island possessions. "Vigor" and "distinction" are the words the judges use about it. It gives us a picture of a great Scotch-American mother, of the building of a pioneer community in Iowa by the best type of Scotch immigrants, of a soldier boy of the Civil War strong, big and noble as the prairies

he lived on. Some preachers who fill churches on winter Sunday nights would better make a sermon on "Mother and Son" from this book. Boys who have the blessedness of remembering noble mothers of their own will cherish this book and live over some of the loveliest things of life.

We are glad for the lists. They help us through the maze. They lead us to some of the noble things.

* * *

THE TWENTY-FIVE

THE *Christian Century* has been conducting a poll, in which more than 25,000 ministers cast their ballots, choosing the twenty-five most influential preachers in America today. More than a thousand preachers were voted for, and the following were chosen:

Charles R. Brown, New Haven, Conn.
Henry Sloane Coffin, New York City.
S. Parkes Cadman, Brooklyn, N. Y.
Russell H. Conwell, Philadelphia, Pa.
Harry Emerson Fosdick, New York City.
George A. Gordon, Boston.
Charles W. Gilkey, Chicago.
Lynn Harold Hough, Detroit.
Newell Dwight Hillis, Brooklyn.
Edwin Holt Hughes, Chicago.
Charles E. Jefferson, New York City.
Francis J. McConnell, Pittsburgh.
William F. McDowell, Washington.
William P. Merrill, New York City.
C. Campbell Morgan, New York City.
Mark A. Matthews, Seattle.
Joseph Fort Newton, New York City.
Merton S. Rice, Detroit.
Frederick P. Shannon, Chicago.
John Timothy Stone, Chicago.
William A. Sunday, Winona Lake, Ind.
Robert E. Speer, New York City.
George W. Truett, Dallas, Tex.
Ernest Fremont Tittle, Evanston, Ill.
James I. Vance, Nashville.

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MY JAIL EXPERIENCES

We are publishing the following extract from an article entitled, "My Jail Experiences," by Gandhi, which appeared in the Sept. 11 issue of *Young India*, and which was sent to the *Intelligencer* by William L. Jenkins, United States Consul at Calcutta:

"Many Christian friends were most attentive to me. I received books from them from America, England and India. I must confess that whilst I recognized their kind motive, I could not appreciate the majority of the books they sent. I wish I could say something of their gifts that would please them. But that would not be fair or truthful if I could not mean it. The orthodox books on Christianity do not give me any satisfaction. My regard for the life of Jesus is indeed very great. His ethical teaching, his common sense, his sacrifice, command my reverence. But I do not accept the orthodox teaching that Jesus was or is God incarnate in the accepted sense or that he was or is the only son of God. I do not believe in the doctrine of appropriation of another's merit. His sacrifice is a type and an example for us. Every one of us has to be 'crucified' for salvation. I do not take the words 'Son,' 'Father' and the 'Holy Ghost' literally. They are all figurative expressions. Nor do I accept the limitations that are sought to be put upon the teaching of the Sermon on the Mount. I can discover no justification in the New Testament for wars. I regard Jesus as one among the most illustrious teachers and prophets the world has seen. Needless to say, I do not regard the Bible as an infallible record of the life and teachings of Jesus. Nor do I consider every word in the New Testament as God's own word. Between the Old and the New there is a fundamental difference. Whilst the Old contains some very deep truths, I am unable to pay it the same honors I pay the New Testament. I regard the latter as an extension of the teaching of the Old and in some matters rejection of the Old. Nor do I regard the New as the last word of God. Religious ideas like everything else are subject to the same law of evolution that governs everything else in this universe. Only God is changeless, and as His message is received through the imperfect human medium, it is always liable to suffer distortion in proportion as the medium is pure or otherwise. I would therefore respectfully urge my Christian friends and well wishers to take me as I am. I respect and appreciate their wish that I should think and be as they are even as I respect and appreciate a similar wish on the part of my Mussulman friends. I regard both the religions as equally true with my own. But my own gives me full satisfaction. It contains all that I need for my growth. I am convinced, I know, that God will ask, asks us now, not what we label ourselves, but what we are, *i. e.*, what we do. With Him deed is everything, belief without deed is nothing. With Him doing is believing. The reader will pardon me for this digression. But it was necessary for me to deliver my soul over the Christian literature with which the Christian friends flooded me in the jail, if only to show my appreciation of their interest in my spiritual welfare."—*Friends Intelligencer.*

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Long Road

Keturah and I are still young; but we were once younger in years though not in hope and joy. And we rode one day on horses, forty years ago, and we went afar. And as we started back, I said, Here are two roads; which shall we take?

And she inquired of me, saying, Which is the shorter?

And I answered and said, This one is the shorter.

And she said, Let us take the other one,

And that is what we did. For before we had reached the end of that day's ride I asked her to go with me farther, and she said she would. And we have ridden together side by side until the Years number Forty.

And we came unto the end of the Fortieth Year, and we sat and looked back over the way we had come.

And I said unto her, The way hath been long, and the years have been many. Art thou weary?

And she said, Oh, my husband, if I had known how Long would be the Way, and how Many the Years, I know not how mine heart would have failed me. But the Years have been good, every one.

And I said, We have come now unto the time of a Great Change, and the years before us are not to be as the years that are past have been. Hast thou courage for a Long Journey?

And she said, My heart still is as young as when we began, and the Road ahead looketh bright.

And I said, What about the Years that are gone?

And she said, Every one of them hath been well worth living.

And I said, Dost thou remember the Economies and Self-Denials of the Early Years?

And she said, Their memory is sweet with me, and I would not have it otherwise. Yea, there is not out of all of them any memory that bringeth bitterness, but all, even those that were solemn and shadowed with fear, had their value.

So we sat together as the Fortieth Year drew toward its close, and we remembered the days when we had not one Gray Hair, and when our Noisy Children were round our knees, and we thanked God for the long Road we had come, and gathered up our Bridle Reins for the new Year that is before.

Safed and Keturah, with their feet on the Threshold of a New Adventure, renew their youth together, and wish for all their friends A Happy New Year.

Home and Children

THE GUEST

Frances B. Damon

The record of the marriage feast I read anew to-day,
And wrapt myself in silken dreams to make the story mine;
I heard the servants murmuring, "More guests are on the way,
And every jar is empty and spent is all the wine."

'Twas Mary gently chid the men: "In service be not slack;
What ye are bidden do with cheer and spare not in the least,
For where the rabbi hath a place is never any lack,
And ye shall know henceforth it is the guest that makes the feast."

For through the plains and up by groves of olive and of palm
The Son of Mary slowly came the bridegroom for to meet,
About his noble head the sky, a halo blue and calm,
And all the earth in loveliness unrolled before his feet.

Came Philip and Bartholomew, with Peter, James, and John,
And Andrew—joyous-hearted men, and eager, proud, and bold;
The world was full of wonderment, the past was rent and gone,
For they had found Messias whom the prophets had foretold.

In Cana's merry company sat Jesus at the fore—
The young majestic Nazarene, the teacher new and wise;
The revel died in marvel but the gladness grew the more,
And men sate at the marriage feast with wide enraptured eyes.

Or if God's nectar filled their cups, or if they had no thirst,
Or if they drank from water casks and drank them clean and dry,
Not one could tell: instead they learned the best is never first,
And he who has the truth to give can all men satisfy.

* * *

THE CULPRITS

IT was three o'clock of a bright October afternoon, and all six of Miss Phoebe Squirrel's pupils were fidgeting.

Miss Phoebe knew what was the matter with them: they were fidgeting with joy because at four o'clock she was going to take them to a rabbit birthday party over in the meadow. They had come to school in their best clothes ready to start.

Jake Squirrel had been wearing the dunce's cap off and on all day. He seemed determined to misbehave.

It began just after noon with the spelling lesson. Miss Phoebe was using nuts to teach with that day. She asked her pupils to spell the names of the different nuts. Jake spelled hazelnut with two z's, chestnut with one t and acorn with a k. For that he had to put on the dunce's cap and sit on the high stool. The tall, peaked cap looked very queer with his fine velvet suit.

Instead of being ashamed he sat there and tried to make little Tad and Pudgy laugh.

"I've got party in my bones," he said to himself.

While his teacher had her back turned he hopped down, grabbed four of the nuts and carried them over where he was sitting. He put them on the floor and then hopped up on the stool again.

When Nimble had washed the blackboard for the grammar lesson Miss Phoebe wrote, "Teeth crack —" and then asked the class how the sentence should be finished.

Jake caught Tad's eye and pointed downward.

"Nuts!" cried Tad before he stopped to think.

"Right, Tad!" said Miss Phoebe, well pleased with his quickness.

Jake misbehaved all the rest of the afternoon; he was no sooner allowed to get down from the stool than he had to be sent back. He behaved worst of all during the arithmetic lesson.

When Miss Phoebe wrote a sum in arithmetic he peered round his shoulder and worked it in a flash, for he was good at figures.

"What's the answer?" Miss Phoebe asked the other pupils.

Jake wagged his head at Tad and held up nine fingers.

"Nine!" Tad cried, again speaking before he thought.

Then Jake leaned down and sent a nut rolling straight toward fat little Pudgy. She squealed when it struck her foot.

Miss Phoebe looked quickly around, but she could not make out what had caused the disturbance; so she went on writing another question.

"When it was time to answer that question Jake jabbed his finger three times toward the nuts on the floor, and Tad, who was watching him, shouted "Three!" and then hung his head.

Nimble and Patty and Dot wondered what made Tad so unusually quick, and Miss Phoebe beamed at him.

But Tad felt very much ashamed of himself, and when the next question was written he took care not to look at Jake.

To his joy he found that he could answer the question by himself. He gave a jump and shouted, "Ten, ten, ten!"

But he jumped so hard that he knocked over a bottle of ink. And then when he tried to pick up the bottle from the floor he lost his balance and almost fell off the seat.

Dot caught him by the tail of his shirt, but it was too late; an instant later he was on the floor, and his whole blouse was covered with ink.

Miss Phoebe and the class were shocked. Good little Patty went running to look for a cloth. Only Jake said nothing; he simply sat and blinked under his tall cap.

Miss Phoebe had a kind heart. "You didn't mean to, did you, Tad?" she asked as she scrubbed him.

"No'm," said Tad soberly. Then he added, "But please, Miss Phoebe,—all those right answers. I—I didn't really know them, you see."

He would not say any more than that.

Miss Phoebe was much puzzled. "I don't know what you mean, Tad," she said. "Well, anyway, you are too mussed up now to go to the rabbit party."

A sigh went round the room; all the squirrels were staring. To think of missing the rabbit party!

All at once Jake spoke up squeakily from his high stool.

"Please, Miss Phoebe, will you let Tad put on my clothes and go to the party?"

Everybody looked at Jake. "That's very good of you, Jake," she said. "What do you think of that, Tad?"

Tad gazed wistfully at Jake's handsome velvet suit; then he glanced at his own spattered blouse, but he would not speak one word about it.

The teacher praised Jake for his generosity. "You can get down from the stool now," she said kindly. "It's nearly time to start."

But Jake's head sank on his chest.

"Bless me, what is the matter with the children!" Miss Phoebe cried.

"Please, ma'am, I can't go to that party," Jake said. And then he squeaked out the whole story.

When he had finished the teacher looked grave. "I don't know what to do," she said. "Jake and Tad have both done wrong, but they have both confessed and are sorry. Children, what shall I do?"

The other children begged that the culprits should be let off that time.

"Rabbit parties don't come often, you know," said Nimble.

"And there's going to be a cake with candles!" Pudgy piped up. "Ever so many of them—all in different colors."

"As to Tad's clothes," said wise little Patty, "I've thought of a plan. Jake is wearing a pretty blouse under his jacket—why can't he lend it to Tad?"

So that is the way that Jake and Tad went to the party—at four o'clock that bright afternoon in October—Tad wearing Jake's blouse, and Jake with his coat pinned across his chest so that no one would know the blouse was missing. They were both very sober-faced when they set out.

As they walked solemnly along behind the other children, who were frisking and leaping, Jake said, "I think I was a dunce, sure enough."

"So you were," said Tad, "and so was I. Let's not be dunces any more."—*Nancy Byrd Turner, in Youth's Companion.*

* * *

A DOG ADOPTS A BABY

The story of the unusually loyal devotion of a stray dog came to light at Kokomo, Ind., recently. It is the story of "Jim," a big yellow nondescript, who "adopted" a little girl. He isn't homeless now, but we are getting ahead of the story, which is this:

When little Geraldine Rammel was less than a year old, her mother took her on a shopping tour, the babe riding in a large perambulator. Stopping at a store to make her final purchase, the woman left the baby asleep in the perambulator in front of the store.

Coming out again, she was greeted by a deep growl when she attempted to approach the carriage. A strange dog, huge and tawny-coated, stood guard and refused to allow any one to come near. He also refused to leave. No one knew to whom the animal belonged, but evidently he proposed to stay where he was.

The mother became alarmed and was about to call a police officer to take away the unwelcome guardian. On a second thought, however, she realized that the big fellow was doing what he thought was right. She set about to convince him that she was a friend and approved his attitude.

She finally succeeded and the dog consented to allow her to come near, but he did not leave. Instead, he walked sedately by the side of the perambulator all the way to the family residence. There was no foolishness from him—no cat chasing or rambling about in yards. He marched like a dignified soldier.

Arriving at the house, the big dog watched with interest while the little girl was taken out of the carriage. He insisted on going into the house. Not wishing to arouse his ire again, the family allowed him to enter.

After hearing the unusual account of the "adoption" of the baby by the strange dog, it was decided to give the animal a home, if he cared to stay. He did care to stay and soon became "one of the family." Not knowing his real name, Jim was chosen for him, and he soon learned to answer to it. He was found to be a well-trained dog, above the average in intelligence, obedient and thoughtful of the welfare of his human associates. The family also discovered that he was not always as sedate and solemn as on the first trip home, but that he liked to romp and play.

But, while he made friends with Mr. Rammel and the two older boys, Jim's "true love" was the little girl. During the summer months he dozed for hours close to her crib in the shady yard, but he slept only lightly and resented in no uncertain manner the approach of a stranger.

When Geraldine learned to toddle, Jim's duties became manifold, but he took the increased responsibilities upon himself, without question. When she could escape the eye of her busy mother, the child wandered all over the neighborhood.

Wherever she went, however, her self-appointed guardian was close at her heels. "Here come Jim and Geraldine," was frequently heard throughout the neighborhood. But the dog's devotion was not limited simply to trailing his charge. Time after time the child would wander toward the busy street, but the moment she started to step on the pavement, Jim would catch the folds of her dress and gently but firmly pull her back into the yard.

(When first told of this feat, the writer gave little credence to it, but a personal investigation proved it to be true. In fact, he saw the dog pull the little tot back when she protested strongly.)

Jim's origin is still a mystery to the Rammel family, although it has been four years since he came into their lives and took it upon himself to care for Geraldine, who is now five years old. The dog seems to have a place in his heart for all members of the family, who are very fond of him, but it is to the beck and call of the little girl that he responds most willingly.—*C. F. Baker, in Our Dumb Animals.*

* * *

GUMPTION ON THE BENCH

Judge Garvin, of the Federal District Court in New York, has found another real solution for the illicit traffic in whiskey.

Four men were brought before him, charged with engaging in the whiskey traffic. Three of the men were sellers of the stuff, and one was a buyer.

The judge fined the principal bootlegger $500 and the two bartenders $250 each.

Then he fined the buyer $250.

Right then and there the last personal right was crushed under the iron heel of autocracy. The whole fabric of our free civilization shook and tottered, but it soon regained its poise.

The fellow had purchased only two pints of whiskey at a cost of $5—$2.50 a pint. With the addition of the fine, the liquor cost him $217.50 a pint—and he lost the liquor.

This is a sure cure if it can be applied with sufficient universality.

Very few people would be willing to pay that much for whiskey, and no one would be willing to pay that much if after the purchase he should be certain to lose the whiskey.

Good judge, Garvin.—*Christian Statesman.*

* * *

A BARGAIN

An ancient car chugged painfully up to the gate of the races. The gate keeper demanding the usual fee for automobiles called: "A dollar for the car."

The owner looked up with a pathetic smile of relief and said, "Sold."—*Bison.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Living Issues in Religious Thought

By H. G. Wood. George H. Doran Company. $2.00.

Although this book was published in the United States last spring, it has for some reason made little impression. Since it is one of the best volumes on religious subjects which the year has produced, it is a pleasure to advertise its merits in the face of unjustified neglect.

For the most part the book is a series of critical essays occasioned by views which some contemporary has expressed. As a controversialist Professor Wood makes a formidable opponent. Always keen in analysis, he takes pleasure in revealing inconsistencies. His philosophy is carefully formulated, providing him with a sound basis for criticising the philosophy of others, but the beauty of most of his work is that he criticises less on the grounds of his own philosophy than on the grounds of the philosophy held by the man whom he is criticising.

For illustration of his method we can do no better than examine the two essays which deal with Bertrand Russell. Mr. Wood begins by quoting from "A Freeman's Worship," in which Mr. Russell draws his most pessimistic picture of a man and his place in the universe: man's "origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms." All this and much more Mr. Wood quotes, and then he turns to another essay in which Mr. Russell declares that the scientist has no business making generalizations as to the nature of the universe. Other quotations are adduced to show that Mr. Russell's statements lack scientific support and that his pessimism is contradicted by premises which he elsewhere assumed. In conclusion Professor Wood says of this pessimism, "It is the expression of a mood rather than an attempt to see life steadily and see it whole."

Prof. Kirsopp Lake comes in for his share of criticism, and it can not be denied that he fares rather badly at the hands of Mr. Wood. Lake represents a tendency rather strong in New Testament criticism to-day and distinctly commendable, but he has sometimes erred on his side as greatly as the critics of the last generation erred on theirs, and Professor Wood calls him to task. In part Mr. Wood's criticisms are based on misunderstanding, but the very fact that such misunderstanding can exist indicates a weakness in Lake's writings. In his eagerness to show how far the manner of thought in the early Church differs from the contemporary manner of thought, Lake has given the impression that in his opinion the religious experience underlying the two modes of expression is not the same. This is not his view, but Wood is right in saying that it seems to be. In the second part of his essay, which deals with Lake's contentions regarding the place of Jesus in religious thought, Professor Wood is less convincing, though he states his case admirably.

Another essay deals with H. G. Wells' "God, the Invisible King," making the novel and rather startling suggestion that for the orthodox Christian Jesus performs just about those functions which Mr. Wells attributes to his Invisible King. Mr. Wood also suggests that Bernard Shaw's treatment of Jesus, profoundly reverent as it is, would be far sounder if he would "base his interpretation of history on the teaching of Jesus." Mr. Wood's own view of Jesus, which is clearly neither the orthodox view nor the accepted view of liberalism, he unfortunately does not propound at great length, though his reverence for Jesus permeates the book.

Two essays on Quakerism and a criticism of W. M. Fullerton's philosophy of power evince the debt which Mr. Wood owes to his religious background. (He is a professor at Selly Oak Colleges, an institution founded by Friends.) A brief essay on the next revival of religion, after surveying currents in contemporary religious life, attempts to indicate the direction which this revival will take. All the essays really deal with this theme, and they have significance because the theme is important and because Mr. Wood possesses clarity, a beacon light amid the chaotic obscurity of most writing on religion.

* *

Responsibility and Culture

By L. P. Jacks. Yale University Press. $1.50.

If there is one figure in the past to whom Dr. Jacks owes a great debt, and of whom he is a living incarnation, it is Thomas Carlyle. Jacks is fond of quoting the saying that Carlyle wrote forty volumes on the gospel of silence. Like Carlyle he has come to the point where he believes that we are expending our energies in talk, while deeds are left undone; and yet he has no alternative but to talk about this fact. In another respect he is like Carlyle: the hardships which he endured during the war have given him a temperamental resemblance to the stern and dour Scot. Hence he writes with feeling against the school that would make happiness the end of man—"Happiness-hunting is a paltry business, unworthy of man, unworthy of civilization."

The four lectures collected under the title "Responsibility and Culture" were delivered at Yale on the Dodge Foundation and three of them were delivered at Harvard. The third lecture in this volume, which was not included in the Harvard series, was recently printed in the *Yale Review*, while the fourth lecture at Harvard, which is not reprinted here, appears in the December *Atlantic Monthly*.

Dr. Jacks, after examining the sickness of civilization and concluding that it has the power to cure that sickness, asks what the end of man is, answering his query with a quotation from Aristotle, "The end of man is action." In his third lecture he insists that education must unite labor and culture, defining education as "the process of training the industry of man." The closing lecture suggests an international trusteeship, an International Court of Honor, made up of "men who have the broad interests of humanity at heart." Those who read the report of these lectures in the *Leader* last spring will be interested in examining them more closely.

* *

The Fruit of the Family Tree

By Albert Edward Wiggam. The Bobbs-Merrill Company. $3.00.

A chapter of the Layman's League has offered a copy of this book to every minister or theological student in the Unitarian Church. Beyond question this is not a bad thing to do. The minister needs to be better informed on the subject of eugenics than any member of the community except the doctor, and "The Fruit of the Family Tree" offers a certain amount of information. The chief difficulty is that some people will reject it unthinkingly and others will accept it uncritically, whereas what is necessary is to tone down Mr. Wiggam's enthusiasm to somewhere near scientific heat.

The trouble with all attempts to make the results of science popular is that science is a tentative affair while the populace wants certainty. Any book written by a scientist for scientists contains more conditional clauses and fewer unqualified statements than any other known document. In general it is like an Anglo-Saxon grammar which states the rule in one sentence and the exceptions on five pages. This initial difficulty Mr. Wiggam solves by eliminating all "ifs" from his vocabulary. He is as dogmatic as a political candidate attacking the opposite party. As in "The New Decalogue of Science," his statements are baldly made, offered with a fervor of conviction truly reminiscent of Mount Sinai.

No one should think, however, that Mr. Wiggam fails to support his assertions. On the contrary he is well equipped with facts and theories, which he presents intelligently and intelligibly. The first part of the book deals with the Mendelian law, a matter simple in itself but not easy to explain to the lay mind. With the aid

of several excellent charts Mr. Wiggam makes the law readily comprehensible, and, since it is this law, with its insistence upon and its explanation of the non-inheritance of acquired characteristics, that has created the science of eugenics, a clear understanding is essential.

After a chapter on the limitations of education, Mr. Wiggam dashes into a most amusing digression on prenatal influence, a subject likely to be of only antiquarian interest to his readers. The succeeding chapters pile up the evidence in the case for heredity. Heredity explains both the likenesses and unlikenesses in twins, whereas environment can explain only the likenesses. "Similar" twins are much the same even when they have been brought up separately. "Fraternal" twins differ though raised in the same home. Cousin marriages show that a bad strain is likely to crop out, but good strains are strengthened. "Professor East has calculated that if the same defect has not appeared on both sides within three generations it is as safe for cousins to marry each other as to marry into any outside family."

The argument is continued in two chapters on the inheritance of brain-power, the object of which is to show how intelligence runs in certain families. Various charts reveal the number of distinguished relatives possessed by distinguished men. To measure the influence of heredity, Frederick Adams Wood has made a study of the royal families of Europe, from which Wiggam borrows freely. The result of this study is to show that intelligence, beauty, and morality usually go together, and that they tend to be transmitted from generation to generation until some foolish marriage swamps these virtues. The next chapter, which argues that the greatness of a nation depends on the greatness of its ruler, raises many doubts. One does not have to be an economic determinist to recognize that economic factors frequently dominate, while history is full of examples of some great wave of religious sentiment or political feeling which have changed nations. We refuse to be frightened or even impressed by this ghost of "Heroes and Hero Worship," which Mr. Wiggam, waving the wand of biology, has conjured from the grave.

An interesting chapter on the effect of ideals of beauty on sexual selection, a "ringing challenge" to women, an appeal to make motherhood fashionable, a last assessment of the relative value of heredity and environment, a solemn charge to doctors, ministers, business men, and the book is done. Most of these last chapters have commendable sections. The final statement of the case for heredity is the fairest in the book. The last chapter, with its lists of duties for the various professions, succeeds in making the moral of the book concrete.

What is the moral? It is that people should be careful whom they marry. Mr. Wiggam states on page 354 that one should select a partner from better stock than one's own, but close inspection of this program reveals obstacles. He gives no rule for picking out the proper partner, beyond warning against marrying feeble-minded people, diseased people, and various other types which comparatively few of us had any idea of marrying anyway. He does say a good deal about duty to the race, all of which is commendable, although it is not quite clear why the race should thus be made an end in itself. He says much that is wise about the way our ideals influence our choices, and points out that our ideals now more consciously include intelligence, health, moral character, and beauty. In short, after much ado about Mendel, Wiggam admits that in its present state eugenics is a rather uncertain sort of thing.

Even those who believe that eugenics can contribute greatly to the progress of the race, and we are among them, are a little amazed at Wiggam's manner. In the desire to be popular he has fallen into a way of using superlatives that is strange and awesome. Darwin and Spencer have "imperial minds," Mendel's discovery has "enormous significance," woman has a "God-given opportunity." Then there is the loose use of words: for example, he refers to "good" men and "good" women. Strangest of all his mannerisms are the Pollyanna touches which, just as heredity begins to look like the darkest kind of predestinarianism, reassure us by telling us that man is still the captain of his soul. But despite these numerous blemishes, "The Fruit of the Family Tree," like its predecessor, "The New Decalogue of Science," contains much that is true and much that is important.

* *

The Supremacy of the Spiritual

By Herbert Alden Youtz, Ph. D., Professor of Philosophy of Religion and Christian Ethics in Oberlin Graduate School of Theology.

The book justifies its title. With the daring of a prophet and the genius of a master teacher, howbeit with the fine insight and delicate touch of an artist, Dr. Youtz achieves his high purpose. With a two-edged sword he cuts us loose from that psychology which accounts for human consciousness as a purely biological process. With clarity and conviction he strips us of our intellectual conceit and materialistic comfort by demonstrating that the despiritualization of education, religion and morals is the greatest peril facing our civilization. "Behaviorism," the popular philosophy of the hour, he holds to be superficial, whether in psychology, ethics, or religion. But he does not make the common mistake of clearing the ground of false and insufficient theories and building no structure in their place. He delves below the surface scratchings of behaviorism and strikes springs of insight and power. "As experience," he says, "the spiritual is an invincible fact. In this respect religion is like science. The ultimate appeal of both is to experience." He continues: "The surface nature of our dealing with life to-day is a fact that does not admit of challenge. Our civilization is clever and brilliant, but it is not profound. We excel in the description of life, but not in its deeper understanding."

Again we read: "Making a living, or some poor idea of 'happiness,' seems to be the end of existence. In this brilliant, shallow civilization, how little living and thinking is done under the spell of great religious experience, face to face with great spiritual issues, and profoundly moral concerns. These realities take second rank among us."

Undoubtedly, he puts his finger on the weakest if not the sorest spot in the work of the modern minister when he says: "In reaction from an excessive intellectualism in theology, we have substituted the popular social or business-manager type of leader. We are suffering now for lack of a thinking ministry able 'to see life steadily and see it whole.' We must have men again too much awed by the greatness of life to discuss minor issues in the pulpit. Ability to 'run a church' on the familiar modern plan, is a gift which is too commonly divorced from the ability to feed spiritually hungry people or to help thoughtful people to see the rational claims of spiritual living."

In his chapter on the saviorhood of Jesus, Dr. Youtz sets forth briefly the two traditional interpretations of the Caesarea-Philippi incident in which Jesus asked, "Who say ye that I am?" The Catholic claim that Peter and his successors, the papacy, were to be the rock foundation of the Church, and the Protestant claim that Jesus' approval of Peter applied to his declaration of the divinity of Christ, both seem to the author insufficient. Then he gives a very cogent and lucid interpretation which certainly seems more fundamental. He says: "Jesus' approval of Peter applied not to the man nor to his statement, but to a process of moral discovery which the man had gone through which put the accent of truth into his statement. The spiritual experience of finding God for oneself, in moral discipleship to Jesus, is the truest doctrinal conviction about Jesus. That is the foundation principle of a real Christian life, the cornerstone of the Church. Flesh and blood did not reveal the truth to Peter; nobody told him and he did not find it in books nor was it a fortunate guess that had cost him nothing. He had paid the price for his spiritual discovery of God by the lengths to which he had carried his admiration and enthusiasm for the wonderful personality and character of Jesus. . . . All of the heavenly Father's revelations are thus spiritually conditioned. The rock

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

WORK IN HOLLAND

Margaret James, International Secretary of the Student Federation of Religious Liberals, who is studying at the University of Brussels this year, reports very interesting contacts with youth organizations of Holland. In planning for a meeting of the international secretaries of the organizations allied with the Leyden International Bureau she met with the representatives of the various organizations at the Oolgaardthuis Oct. 27 and 28.

The Oolgaardthuis is the center of youth activities of Holland. It was the home of Mr. Oolgaardt which was given by his daughter to the V. C. S. B. and the V. C. J. B. together with 15,000 guilders to make it over for their use. It is a beautiful old house situated amid the lovely country of the Rhineland just outside the town of Arnheim. The view from its great library looks over the Rhine which flows just beyond its garden wall. It will accommodate a hundred people and is always available for conferences and for individuals who may wish to stay there for a period of quiet study. Miss James is lavish in her praise of the hospitality of the people and the beauty of the country.

The meeting for international secretaries will probably be held at the Oolgaardthuis in April or May. It is hoped that representatives of Holland, German, English youth movements and perhaps others will attend.

"The International Movement," copies of which have been sent to members of the S. F. R. L., was discussed at the conference. It is planned to make two editions of the bulletin in the future, one in English and one in German. At the present time the bulletin goes to individuals or organizations in the following countries: United States, Canada, England, Holland, Germany, Hungary, Italy, Czecho-Slovakia, France, Belgium, Denmark, Roumania, Palestine, South Africa, Australia, Dutch East Indies, India, and Japan. The Americans are to be asked to pay fifty cents for it. Miss James urges that it is necessary to get as many subscriptions as possible to make it go. It is the only tangible international link for most of our members. By subscribing they make it possible to give it to others who can not afford to pay.

It was also proposed that each year each organization should send to the L. I. B. a program of its activities for the coming year and a brief report of last year's work, such reports to be available through the L. I. B. to all member organizations.

Miss James gives a clear description of the three Holland youth organizations:

"The V. C. J. B. (Free Christian Young People's Union) was formed in 1919 and already has one hundred and five branches, with three thousand members, from eighteen to thirty-five years old. Some branches are affiliated with churches and meet there, others are independent and hire halls for their meetings or use the homes of members. The leaders are generally ex-students, *i. e.*, former members of the V. C. S. B. The branches hold big monthly meetings with speakers and refreshments, and also fortnightly 'sections' at which they study books or have discussions.

"During the year several national conferences are held, at the Oolgaardthuis or in camps. At these the fee is the same for all (including railroad fare) so those who live further away need not be prevented from coming.

"The V. C. J. B. issues a number of publications. It publishes a monthly paper for members and another monthly paper for leaders. From time to time it publishes books of general information and books for study purposes.

"In Holland there is a far more strict line drawn between students and non-students than in America. The V. C. J. B. is for the non-students.

"The students belong to the V. C. S. B. (Free Christian Students Union). It has but seven branches, one for each of the universities—Amsterdam, Leyden, Rotterdam, Delft, Utrecht, Grenigen, and Wageningen—with a total of seven hundred and fifty members (that means who pay dues!).

"The branches hold meetings twice each week, once in the evening when there is a sort of sermon by a member, and once for a 'get-together' meeting. It also has sections which meet once a month to discuss social and other topics. For example, the University of Leyden branch has nine sections, with about twelve in each.

"The V. C. S. B. holds two winter conferences at the Oolgaardthuis, as well as the special musical, medical, etc., conferences at which well-known experts speak.

"It publishes various pamphlets and a year book on its activities. It publishes a weekly paper, 'The Berichten.'

"The V. C. J. B. and V. C. S. B. cooperate during the summer to run camps for younger boys and girls where sports and religion feature.

"The L. I. B. (Leyden International Bureau) is still a very loose organization, run by Mr. Noordhoff, who kindly gives a great deal of time to it. Among other activities it publishes 'The International Movement.' "

For the Quiet Hour

There is something extraordinary, if you think of it, in the attitude of these Old Testament men to the Christ whom they had not seen. "Abraham exulted because he was to see my day," said Jesus, by which he did not mean that the patriarch, articulately and in detail, saw all that Jesus was to be and do. Only as Abraham looked in one direction, anticipating great and greater things from the kindness of God, he felt like a man who has got into the track of the trade winds which blow across an ocean, and he felt that there was no limit to the distance to which these powers might carry him. Faith no longer was an effort and a labor. There were forces assisting it. Having received so much, he was persuaded that there was infinitely more in reserve.

William Malcolm Macgregor.

When you read such passages as these . . . you are to bethink yourself with what temper of heart these things were uttered; with how raised and exalted a spirit; what high delight and pleasure were conceived in glorifying God or in beholding Him glorious. How large and unbounded a heart, and how full of His praise, doth still everywhere discover itself in such strains; when all nations, when all creatures—when everything that hath breath—when heaven and earth are invited to join in the concert and bear a part in His praises.

John Howe.

How happy is the forward look of faith! It meets all doubt with confidence in the living Christ. It looks beyond all present disappointment to the completion of his work. It counts itself his fellow-workman in all efforts toward the bettering of the world.

Hilton Jones.

For God to provide for us without our asking would be to provide without our action. Not to pray is the real human laziness—expecting God to help us without helping ourselves. His doing so would be equally provision; but the provision a father makes for a baby, not that which he gives by aiding a full-grown son to carry on his business.

A. T. Mahan.

All that is spiritual is destined to live; it belongs to the eternal world; and all that you do in the Spirit, all mastering of self and the world and the flesh, all devoted fellowship with God—all is giving you a surer place and a more abundant entrance into the spiritual world, for "your labor is not in vain in the Lord."

Marcus Dods.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

LETTER FROM JAPAN

My dear Friends:

The one event that focused our attention this fall was the departure of our dear Miss Hathaway. Farewell gatherings were held for her by the church, the Home, and many groups of former pupils. One afternoon former Home girls gathered here and we held one reception for foreigners and Japanese friends not reached by these other affairs. It was a thrilling occasion when at the church farewell party old members one after another made addresses paying trbiute to Miss Hathaway's valuable and devoted service. And at the boat when over a hundred people gathered to bid her *bon voyage,* there were many who could not restrain their emotion. It was with heavy hearts that we turned back to our work after waving our farewells to the departing friend and counsellor.

The previous month had been a very heavy one for the Blackmer Home girls at school. Japan is much disturbed over the financial condition of her government and many efforts are being made to remedy the causes of the depression. The Women's University which our girls attend, as its contribution to the nation, gave an exhibition to emphasize the importance of increasing exports over imports and giving demonstrations of the value of domestic manufactures. The whole exhibition was a wonderfully successful one, and especially that of the Domestic Science Department, and a Blackmer Home girl, Sada Shirai (New York's girl) had the honor and privilege of demonstrating the exhibit to the Empress and her suite when they attended the Exhibition. Also, the youngest girl in the house, Shin Komura, (Indiana) was proud and happy that a mirror-cover she had made was presented to the Empress, who had expressed admiration for it.

Dojin House is busy, but can be busier still if some one will help us equip our kitchen for cooking classes. The sewing class is very flourishing.

The yard is all cleared up since the removal of the old Midori building, and as soon as we can make sure of the city's plan for the widening of our street we shall have our fence repaired.

Mr. Kawabata, Mr. Cary and I are making plans to start a regular church service in Dojin House on Sunday afternoons or evenings. The hall is particularly pretty and dignified and well adapted for church purposes, and we are anxious to make this a strong new center.

Plans for our various Christmas festivities are well under way, and this letter will reach you in time to convey to you the most cordial wishes for holiday happiness from all in Blackmer Home, and especially the gratitude to you for all your kindness and hopes for a profitable New Year in our great task.

From yours most sincerely,

Alice G. Rowe.

Blackmer Home.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WANDERING, BUT NOT FAR

Some people think that the Berkshire Hills, in Massachusetts, are "out where the west begins." Relatively speaking, they are—and the theory of relativity now holds sway. My last "western trip" was only to my native county, Adams, North Adams and Orange being the principal stopping points. I was able to report optimistically to Dr. Lowe, Dr. Coons, and my associates on the State and General Boards. The two Adams parishes are about to settle ministers and they will seek those that are able to lead in religious education. Orange already has one who fulfils that requirement, Rev. A. A. Blair being a man who sees what ought to be done and has the energy and tact to do it. Every field trip by one of our workers is a journey of discovery, and our most important finds are human. I can now suggest, if necessary, a half dozen strong men and women in the Berkshire section who are well qualified to speak at conventions, to write articles, or to serve as officers of the State Association.

. . . .

An invitation to speak at the Boston Young Men's Christian Association surprised and thrilled me. I accepted with alacrity and I had the privilege of addressing a hundred and twenty-five young men, as alert and "red-blooded" as I ever saw. We did not discuss theology; we discussed the application of the Christian gospel in the next world era. I say "discuss," for a forum period followed during which questions flew thick and fast. If any young Americans are taking life thoughtlessly, they were not present that Sunday afternoon. I welcome the "return date" for which I have been invited, and look forward to another happy experience next spring.

. . . .

The church school at Malden is advancing. I discovered one reason the other night when I spoke before the "Church and Home Association." Every parish ought to have a similar organization, as our wise Mrs. Barney has emphasized for years. Parents and teachers meet regularly for frank discussion of their common problems. Oh, if only we can get the parents to understand the objects of the Sunday school and to give their full co-operation, what can not we do? Some progress is being made.

. . . .

The Salem church has been beautified, dignified, glorified. The rededication services extended over a full week and were attended by the people not only of our parish but of all the Protestant parishes of the city. Now that the work of the church is to be extended because of the improved equipment, the matter of religious education is to receive additional attention. On the night that I was privileged to present the claims of the children, I was glad to see that the Sunday school room has been redecorated and provisions have been made for additional classes.

. . . .

Varied indeed are the duties of the national president. Once I thought that I was doing pretty well to prepare one address a week. Last week I spoke ten times, and I average six times throughout the year. A new duty has come to me twice this year, that of donning the garb of St. Nicholas and helping to make young hearts glad. Really I should call it, not a duty, but a very delightful privilege.

The Wanderer.

* *

DR. JORDAN SPEAKS WITH GOOD SENSE

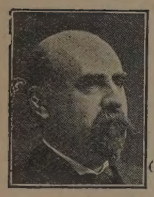
The Suffolk Normal Training School was organized for specific work and its managers do not deceive themselves or their pupils with any false notions about so-called "higher education." In a recent circular, Principal Jordan says: "This school was designed to train boys and girls, young men and women, for real, efficient service. Home-getting and homekeeping are among some of the most evident facts that may be seen of those who go out from us. We do not pretend to do accredited high school work above the minth grade and we do not fool any one with a high school diploma."

This school, founded by Dr. E. C. Sweetser, Dr. Q. H. Shinn and Rev. Joseph Jordan, is intended to "reach the unreached, especially those whose mothers do not see them between 6 o'clock in the morning and 7 at night."

There are accommodations for 250 students—with an annual enrollment of over 300. It is a fine thing for our Sunday schools to support this highly useful institution, by which thousands of young colored citizens have been given a good start in life.

Among Our Churches

New York City Letter



Metropolitan Alliance.—The December (12th) meeting held at All Souls Church reached a high mark in attendance, interest and fellowship. Mrs. Theodore Burroughs was chairman of the day. Miss Helen Worth spoke on "Lonesome People in a Great City," and Mr. Nelson Harding, cartoonist and humorist, gave a talk on "The Psychological Relativity of the Atom to the Cell." * * **Chapin Home.**—Preachers for January: 11th, Rev. P. E. Shoemaker, Jamaica; 25th, Rev. A. C. Flandreau, Hollis. * * **Herbert F. Gunnison,** one of the leading and influential laymen of the Church, has become president of the Brooklyn Eagle Company. Mr. Gunnison is a generous friend to St. Lawrence University, and a supporter of all good causes. * * **Good Tidings.**—Mr. Lalone has enlisted the auxiliary bodies of his church in the support of the evening service. Sunday evening, Dec. 21, the Sunday school was in charge, and on the 28th the young people, led by Miss Rita Bertsch, held a candlelight service. * * **All Souls.**—The parish is joyful in the net financial return of the "Fete of Nations Fair"—over $2,100. The Christmas lunch of the Women's League, Dec. 16, was addressed by Hon. Bird S. Coler, upon "Winter Relief." The December meeting of the Men's Club had Judge Edward Lazansky for the guest and speaker. Music was furnished by the Boys' Band of the Industrial School. A Christmas gift of a thousand dollars was made by members of the parish to place a new roof over the Sunday school room. The Christmas sermon by Dr. Grose was upon "Three Gifts," and in the afternoon the "Service of Lights" was enjoyed. This is a record from the trustees of All Souls: "The church is in the best financial condition that it has been in the eighty years of its history." * * **Washington Heights.**—This church is now popularly called "The Little Church on the Corner." Moving pictures are to be added, and a fine instrument has been purchased. Select picture will be given on Sunday evenings, and children's entertainments held weekly. Mr. Harris has a club of more than fifty boys. For the Christmas vacation the pastor planned to conduct a group of boys to the Adirondacks. Mr. Harris believes that a temperature of 30 degrees below zero kills the germs of indifference and weariness. * * **Divine Paternity Mission.**—The Christmas observance at the Mission required a full week. Every day of the week there was a joy-fest for people of the East Side. The organization is upon a working basis of co-operation, thus assuring the right kind of success. This quotation from the Mission monthly paper is illuminating: "Divine Paternity House is a co-operative enterprise in social service, carried on by members and friends of the Church of the Divine Paternity, and the neighbors who use and enjoy the settlement. Together, workers, neighbors, and contributors, discuss and attempt to meet the needs and to develop the work. One group is not doing something for another group here; that attitude is out of date. We are helping each other and ourselves by doing things *with* each other." Miss Taylor, 247 E. 53d St., will be glad to receive your subscription to "The Neighbor" that monthly tells the story. * * **Divine Paternity.**—This church has been honored by the selection of Dr. Newton as one of the twenty-five ablest and most influential ministers of America. The selection of "Best Sermons in 1924" is now being used as a text book in several leading theological schools. On Jan. 28, Dr. Newton will open the second semester of the School of Theology of Boston University. It may be of interest to the faithful believers who like the recognition of our noble Church name that a Universalist minister was asked to secure another Universalist minister for every Sunday afternoon in February at the Central Y. M. C. A. in Brooklyn. Dr. Newton will receive a hearty welcome! The social events of the month have been numerous, and the money received devoted to the fine charitable work of the parish. * * **The Clergy Club,** on Nov. 28, welcomed Sir Henry Simpson Lunn, who gave a wise address upon Christian Unity. President McGiffert of Union Seminary and Dr. Fosdick also spoke. On Dec. 17 at the pre-Christmas luncheon Judge Crossman spoke upon "Arbitration vs. Litigation," and Archbishop Mar-Timotheus spoke upon "The Nestorian Church." The Clergy Club is blessed by a broad-minded and brotherly secretary, Dr. Walter Laidlaw. * * **The King's County** grand jury a few weeks ago made a remarkable presentment. Recognizing the crimes and deplorable moral condition among the youths of the city, the jury said: "What are the remedies? We are convinced that the most essential is a revaluation of religious influence in the home. The perfect home is that which trains its sons and daughters not only in body and mind, but also in the spirit. We believe the people of Brooklyn must set for themselves a new standard of fealty and devotion to church and synagogue. Let us not send our children to them but go with them and show them that we believe the things we want them to learn are worth while. Let us see to it that our children shall have learned the Golden Rule rather than the rule of greed. Let us see to it that they have a square deal. Join the children in their amusement seeking, and insist that their conception of life shall not be corrupted by vicious movies and filthy books. Gunmen, thugs and bootleggers are not made in a day. They are the product of homes where laxity and indifference reigned. The criminals of to-morrow are in our homes and schools and on our streets to-day, impressionable, eager to learn, looking for a hero to worship and a gang to join."

Thomas Edward Potterton.

Southwest Letter

The meeting of the Southwestern Federation of Religious Liberals held in Kansas City in October, has proved of real worth to our work in both Kansas and Missouri. It has served to clarify the mental atmosphere, to broaden our vision, deepen our purpose and quicken our zeal. It appears to have been what we had hoped that it would be, the beginning of larger accomplishments for our Church. These meetings will be continued and will increase in helpfulness. * * On account of unusual demands upon his time the writer was unable to meet an engagement at Livonia, Mo., Nov. 16, and arrangements were made for Rev. A. C. Elliff to fill the appointment. Dr. Elliff, who is superintendent of the public schools and a minister of the Congregational Church, is a pronounced modernist, a scholar and an inspirational preacher. Our people are always happy to hear him. We can not express too strongly our appreciation of Mr. Elliff's splendid co-operation. * * Rev. Frank W. Miller of Galesburg, Illinois, conducted services in Elmer, Mo., on the second Sunday of December, preaching two very helpful sermons. Our people will be delighted to hear him again. * * **The** Junction City, Kans., church, under the leadership of Rev. A. W. Altenbern, is making splendid progress. The annual bazar, though coming on a date when several special programs were on in the city, was more than usually successful. Recently during a district meeting of Odd Fellows in the city the ladies served dinner to 160 members of the Daughters of Rebekah. The attendance at the annual parish meeting was large. Two new members, Mr. Curtis C. Gardner and Mr. Hale P. Powers, were elected to the board of trustees and Mr. James R. Calkin was made chairman. These are all active men who will bring new vision to our councils. The Masons, who have a very large membership here,

attended a special service Dec. 28—St. John's Day. A special meeting was held in the Briggs Mission in Eastern Geary holiday week. * * The pastor at Hutchinson, Kans., resigned in mid-summer. Following vacation the services were not resumed till October, since which time the superintendent has been in charge. During the past year the attendance, both at worship and at Sunday school, had fallen to a minimum. There were a number of unpaid bills and the school was without equipment. Since opening the church the congregation has increased 150 per cent, and the school has doubled. Two additional teachers are at work and two more are in readiness for the classes we are to form soon. Ample supplies have been secured. A room has been fitted, furnished, equipped for the primary department. A notable feature of the school is the work of Judge Seward Baker, teacher of a class of adults. To a class steadily increasing both in numbers and in interest, he teaches the Bible and religion in the light of modern scholarship, constructive criticism and psychology. Special Christma sservices were held Sunday, Dec. 21, including vocal and instrumental music, and a sermon, "Christmas in Terms of Daily Life." At the evening hour there was a Christmas tree and program by the children. An active and enthusiastic cabinet of twelve of the younger men and women is rendering excellent service. Hutshinson desires a minister.

James Houghton.

Church News and Interests

PERSONAL

Rev. James W. Vallentyne of Oak Park, Ill., has accepted the call of the Congress Square Church, Portland, Me., and will begin work about March 1.

Dr. John Murray Atwood, President of the General Convention, filled the pulpit of the Congress Square Church, Portland, Me., on Dec. 28.

Dr. Herbert E. Benton of Philadelphia attended the meeting of the Commission on International Justice and Good Will of the Federal Council in New York Dec. 22.

Rev. Henry Hallam Saunderson, author of "The Living Way," spoke at the Second Universalist Church, South Weymouth, Dec. 28, on "Why and How I Use the Bible." An interesting question hour followed.

Rev. Walter H. Macpherson of St. John's Universalist Church, Joliet, Ill., preached a thirteenth anniversary sermon Dec. 28 on "The Fruit of the Years."

Dr. Samuel G. Ayres supplied at the church at Winter Hill, Somerville, Mass., Dec. 7 and 14, and at North Attleboro, Dec. 21.

Mr. Owen D. Young has accepted the chairmanship of the board of trustees to raise the endowment fund for the proposed Walter Hines Page School of International Relations at Johns Hopkins University.

Dr. Joseph Fort Newton has been chosen in the list of twenty-five most influential preachers of the United States in the *Christian Century* ballot. Twenty-five thousand ministers voted.

THE HEADQUARTERS STAFF

The engagement has been announced of Miss Evelyn Bertha Murray, of the General Secretary's office, to Mr. James Robert Wills, a wireless operator at Savannah, Ga. The wedding will take place probably in March.

Miss Mary F. Slaughter, of the General Sunday School Association, left Boston last week for a trip of two months and a half, which will take her to the South, Illinois, Colorado and Iowa.

Illinois

Chicago, Church of the North Shore.—At a recent parish meeting it was decided that we had reached a point where our future usefulness and opportunities for service made imperative a larger audience room in a better location. We were successful in securing the Knickerbocker Theater, on Broadway, near Granville Avenue, only a few blocks from our parish house at 6002 Winthrop Avenue. This theater is well located as to transportation, has a good organ and an attractive auditorium of aedquate size. Our first services were held there on Dec. 14, with a very gratifying attendance. Many new people were present and seemed interested in what our movement stands for. Our pastor, Dr. Allison, preached a sermon well calculated to make clear the ideals and program we would like to accomplish, and this was supplemented by attractive music. A number of new fields of service are on our program for the immediate future, among them a free employment bureau, the formation of a group of Universalist Comrades, the establishment of a free reading-room in the parish house.

Joliet.—Rev. W. H. Macpherson, pastor. Sunday afternoon, Dec. 21, St. John's Sunday school presented the beautiful Christmas pageant, "The Logos," written by Miss Marjorie Lacey-Baker. Never before had St. John's attempted so large an undertaking in the field of pageantry, and the skeptics said that it couldn't be done. But the large audience witnessing the dignity and lovely simplicity with which fifty of our children and young people portrayed the ever-beautiful Christmas story, were surprised and delighted. The pageant is entirely pantomime except for the prologue and epilogue, which give the setting and the finishing touch. Appropriate music accompanies all of the action. The orchestra, consisting of piano, two violins, flute, cornet, and cello, gave a beautiful overture at the beginning. The church people generously lent paisley shawls and striped couch covers and gay oriental scarfs. The skilful use of lights produced some striking effects. Six episodes portray the story. First we have the three prophets who foretold the coming of a Messiah. Then Gabriel announces to Mary that she is to be the mother of Jesus. In the third episode we see many groups of people on their way to Bethlehem—a little family, two young men, an old man, two boys, two old women, water carriers, a basket vendor, three little girls, two flower girls, and lastly Mary and Joseph. The shepherds and angels seemed to please the audience most. The angels appeared to the shepherds, to the accompaniment of "Hark the Herald Angels Sing," in a flood of light. After this the three Wise Men with their attendants appear on their way to Bethlehem. Finally we see Mary and Jesus in the manger and all come there to worship and offer their gifts. Following the epilogue the congregation joined in singing "Adeste Fidelis." The pageant was a success because of the hearty co-operation which those who directed it received on all sides.

Maine

Dover-Foxcroft.—Rev. J. Frank Thompson, pastor. A Christmas party for the Sunday school was held Tuesday, Dec. 23. A supper was served for the children. There was also an entertainment of song and recitations by the school, followed by distribution of gifts from the Christmas tree. The contribution from the school to the Near East Relief was $19.18.

Massachusetts

South Weymouth.—Rev. William Dawes Veazie, pastor. Through the efforts of Mr. Veazie, South Weymouth had a Community Christmas tree. A very beautiful tree was placed in Columbian Square and illuminated with colored lights. It was lighted every evening until New Year's. On Christmas Eve, the church choirs of the St. Francis Xavier Roman Catholic Church, Second Universalist Church, Old South Union Church and Church of the Holy Nativity (Episcopal) and the Porter Methodist Church co-operated in leading the Christmas carols in which the whole community took part. Tickets were distributed to over 700 children in the grammar and parochial schools of South Weymouth. The children brought the tickets to the tree and received a handsome gift direct from the hands of Santa Claus. Surely this project brought to every one who attended this community gathering a touch of the true Christmas spirit. On Sunday afternoon,

Dec. 21, the pageant "White Gifts for the King" was presented in the church auditorium. Every department of the church school was represented in the pageant. The children also brought their gifts for the Near East. Directly following the pageant, the young people served refreshments. At 6 o'clock the young people held a Christmas candlelight service.

Brookline.—Rev. Fred A. Moore, pastor. The annual Christmas party of the Sunday school was held Tuesday evening, Dec. 23. This party, as for many years past, was not *for* the Sunday school, but was given by the Sunday school for twenty poor children of Boston. A young lady, a professional entertainer, kindly gave her services, and delighted the children with songs and recitations. Santa Claus then distributed the presents, which included a doll and a necklace for each little girl and playthings for the boys, as well as useful gifts. Mrs. Rich, one of the ladies of the church, had made for each of the ten girls a warm scarf of bright colors and the boys all had knitted caps. Ice cream and cake were served to all.

Melrose.—Rev. L. L. Lewis, pastor. During the summer, extensive alterations and improvements were made in the church plant. These have been supplemented by a group of beautiful memorials. A new altar has been given in memory of Nathaniel Pope; a baptismal font in memory of Nathanial Wilfra Pope, who gave his life to his country in the war; a lectern in memory of Mr. Frank Eastman, and an altar cross in memory of Hon. Sidney Buttrick, for more than fifty years a member and officer of the church, parish and Sunday school and for many years treasurer of the Massachusetts Universalist Convention.

Minnesota

Minneapolis, Tuttle.—Rev. John M. Foglesong, pastor. Tuttle Church had its Festival, which included bazar, turkey dinner, and Biblical drama, Friday night, Dec. 12. While the weather was bad, the attendance was good, and the gross receipts will run over $1,000. The Biblical drama, "Lydia of Philippi," written by Mrs. R. G. Cargill of Minneapolis, was presented in costume and, with good staging and lighting effects, was not only beautiful, but impressive. All the churches of the city were asked to send delegations to witness the production, and most of them availed themselves of the opportunity. One of the leading Bible teachers of the city called the production one of the greatest contributions to the religious education of the city that had ever been made. Mr. Foglesong is constantly holding the Christ Crusade before the people. We expect to end the year by receiving another large class into fellowship. Mr. Foglesong's ideas of applied Christianity are constantly bearing fruit in increased charitable work for others. At Christmas, Mr. Foglesong's class of young men, furnished dinner and "Santa Claus" to a very needy family, the Young People's Christian Union, the Clara Barton Guild, and the Sunday school, each took care of others. The Ladies' Aid has done a large amount of sewing for the Sunshine Society.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, pastor. A candlelight service was held in our church Sunday evening, Dec. 21. The church was decorated with ropes of laurel, greens, wreaths, poinsettias, and red carnations. It was lighted solely by candles placed in the windows. The young people marched in the processional carrying lighted candles, and singing Christmas carols. A reading was given by Eunice Huntley, and a short talk on the meaning of Christmas by the pastor, Every one joined in the old familiar carols. After the recessional the people marched to soft music on violin, piano and saxophone, into the vestry, where a beautiful Christmas tree awaited them. The vestry was transformed into a bower of green by its decorations of evergreen, laurel, and Christmas wreaths. Small tables were decorated with huge red candles and Christmas baskets of bonbons and nuts. Refreshments of coffee, sandwiches, ice cream and cake were served to all. Mrs. Yantis told the old Christmas story of the manger, the shepherds, and the wise men, which we all love to hear at this season of the year. The children marched two by two, to the tree, where they placed the gifts they had brought for some of the poor children of our city. Our own young people furnished the Christmas music. Dainty baskets made by the Clara Barton Guild girls, filled with nuts and candy, were sent to all our sick and shut-ins.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. The morning attendance at St. Paul's Church continues large and enthusiastic. The various societies are making real progress. The annual fair and bazar brought us profits amounting to $800. Both the Mission Circle and Ladies' Aid Society have activities planned. The Sunday school is growing rapidly. About 115 is the average attendance. On Dec. 22, the parish enjoyed a combined Sunday school and church Christmas party. At the party many Christmas baskets were filled for the deserving of Little Falls. In January there will be a Sunday school sleigh ride. During the past month the minister addressed the local Exchange Club and the Y. M. C. A. On Dec. 30 he was the speaker at the annual holiday banquet of the St. Johnsville Exchange Club. Fifty more church hymnals and fifty more Sunday school song books are being added to answer a demand made by the present shortage. The people of St. Paul's remembered the Carys in Japan and sent them many Christmas remembrances. Our hearts are continually with them in the good work they are doing.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Christmas Sunday Rev. Charles H. Pennoyer gave a helpful Christmas message. Christmas eve we held our fourth annual candlelight service in the church. A "White Gift" service was held as a part of the candlelight service, the members of the church, parish and Sunday school bringing gifts which were distributed to worthy families on Christmas morning by the minister and helpers. The minister and his family were remembered as usual with a "turkey dinner" for Christmas from the Ladies Aid, and the Ladies' Aid, the Sunday school and the Up and Coming Club of the Sunday school presented the minister with checks totaling $60.

Wisconsin

Wausau.—Rev. W. J. Taylor, pastor. This church produced "Logos," the Nativity Mystery drama, on Christmas Sunday for the fifth time. The church was packed to the doors, people coming from all denominations to see it. It not only makes a profound impression upon those who see it, but upon those who take part as well. This church plans to produce this sacred drama every year, and has had beautiful costumes made with that purpose in view. We are in the midst of raising the balance on a mortgage on the church, and it will be entirely free by the first of January. All departments have had a substantial growth during the year and plans have already been formulated for larger things the coming year.

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BOOK REVIEWS

(*Continued from page* 24)

foundation upon which all vital religion rests for each of us is some similar moral experience of God. . . . We repeat Peter's words and we do not repeat Peter's experience, which after all was the one wonderful thing at Caesarea-Philippi. When will we make our test questions to read: 'Have you paid the price of discovering God for yourself in Christ?' Have you paid the price of discovering the Bible to be the word of God to you?' " Continuing, he says: "A musician can not create a Ninth Symphony for others, until it is his own wonderful experience. We must be born again if we would see the Kingdom of Heaven."

Dr. Youtz's book can not be read at a sitting. It calls up visions and provokes thought which impel the reader to close the book now and again and meditate and wonder and think deeper and feel nobler. It is a book to own.

C. A. McK.

CHURCH MEMBERS REPORTED IN 1924

Previously reported	2,026
Manchester, Ind.	4
Fair Oaks, Texas	1
Elgin, Texas	1
Tillman's Chapel, Texas	2
Ponta, Texas	6
Hylton, Texas	3
Convention Church, Texas	2
Oakland, Maine	3
Total	2,048

* *

CHRISTENINGS

Previously reported, 838. Oakland, Me. 3. Total, 841.

Notices

FOR THE WORK IN TEXAS

All friends who desire to contribute literature for the Texas work, for the present should send it to Judge J. Barker, Cisco, Texas, who has charge of the P. O. Mission work for Texas.

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LEADERS WANTED

Copies of the *Universalist Leader* of Nov. 29 are wanted by the editor.

* *

IMPORTANT NOTICE

Will all ministers and church people kindly be on the alert for a Mr. and Mrs. F. G. Parker, or a representative, Grace C. Marson, all represented as being "The Church Service News Bureau," who go about making calendars or papers for churches. They are humbugs. The last trace of them is from Philadelphia. If they appear, try to hold them, and wire me information. Rev. C. J. Harris, 45 Pinehurst Ave., New York City.

* *

MOTION PICTURE CONFERENCE

The third National Motion Picture Conference will be held at the Raleigh Hotel, Washington, D. C., Jan. 14, 15, 16, 1925. Rev. Wm. Sheafe Chase of 481 Bedford Ave., Brooklyn, heads the information committee.

* *

BANQUET OF SOUTHERN MEN

All Universalist men of the South are invited to attend a banquet at the Tutwiler Hotel, Birmingham, Ala., on the evening of Jan. 9, 1925, at 6.30.

There will be addresses by Rev. Lyman Ward and Rev. F. B. Bishop, D. D., singing of the songs of the South by the entire company, solos by Rev. George A. Gay, and other interesting features. The idea behind this attempt to rally our men is a plan for organizing more thoroughly the Universalist people of the South, outlining a program of activities, and stimulating the interest of all of our laymen throughout the South.

All our ministers and laymen in this section are urged to attend. Please advise Rev. George A. Gay if you are coming, so that arrangements may be made at the hotel.

For the committee,
George A. Gay,
Camp Hill, Ala.

* *

DOOLITTLE HOME FOR AGED PERSONS, INC.

The annual meeting of the corporation will be held at the Home, in Foxborough, Mass., Wednesday, Jan. 21, at 1.30.

Helen W. Rice, Clerk.

* *

FERRY BEACH PARK ASSOCIATION

Members Take Notice

What? Reunion.

Where? Cambridge First, Inman St., Central Square, Cambridge.

When? Friday, Jan. 23, 1925.

Further details next week.

Obituary

Mrs. Lewis C. Bates

Mrs. Lewis C. Bates died at West Paris, Maine, Dec. 15.

Mrs. Bates was the daughter of Phineas B. and Laura Warner, born Jan. 15, 1851, at North Paris. In her youth she was a school teacher. On Nov. 13, 1872, at West Sumner, she was married to Lewis C. Bates. After their marriage they went to New Haven, Conn., to live, where Mr. Bates was in business. In 1900 they came back to West Paris to make this their permanent home.

Mrs. Bates was a woman of high ideals, always interested in the things which make for the uplift of the world. She was the president of the W. C. T. U. of the village, and gave to this work devotion, time and financial support. She was one of the charter members of the Universalist church. For many years she was the president of the Good Will Society. For nearly twenty years she was the superintendent of the Sunday school, holding this office and supervising the work almost to the very close of life, always keeping up to date in methods and instruction. Under her guidance the church school ranks among the best in the state.

Besides her husband she leaves one son, Vernal Warner Bates of New Haven, and one grandson Theodore Lewis Bates of New York City.

On Thursday, the 18th, prayers were held at the home, the memorial service being held at the Universalist church, conducted by the pastor of the church, Rev. Eleanor B. Forbes.

The burial was in the family lot at West Paris.

Lowell Institute

Free Lectures in Kings Chapel

The Philosophy of Worship

Jan.19—The Psychology of Worship; Jan. 26—The Justification of Worship, by James Bissett Pratt, Ph. D., Mark Hopkins Professor of Intellectual and Moral Philosophy, Williams College. Feb. 2—Doubts about Worship; Feb. 9—Worship as Creativity, by Edgar Sheffield Brightman, Ph. D., Borden Parker Bowne Professor of Philosophy, Boston University Graduate School. Feb. 16—Worship in Its Philosophical Meaning; Mar. 2—Worship and Belief, by Charles Andrew Armstrong Bennett, Ph. D., Associate Professor of Philosophy, Yale University.

On Monday Afternoons

At 2.30 o'clock. Doors open at 2 o'clock. All seats FREE, and no tickets required.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

Crackling

Inquiring Friend: "Why must a judge look so impassive?"

His Honor: "If you show any signs of interest in a lawyer's argument he'll never stop."—*Louisville Courier-Journal.*

* *

The following note was left on the desk of a social settlement worker in Cleveland. It is intended to be English. It is a message which was taken down just as it sounded to this foreigner, who did not know how to write English correctly:

"Mrs. Goltmeus galtop ans sezet suns jukom hom pliz galerop sez no mer howlyt agonbi sez galerop."

The meaning is this: "Mrs. Goltmeus called up, and says that soon as you come (jukom) home please call her up. Says no matter how late it's going to be, says call her up."—*The Christian Evangelist.*

* *

In motoring circles it is rumored that the monkey which droppted from a telegraph pole and bit a motorist the other day was a pedestrian trying to get his own back.—*Punch (London).*

* *

"How did you get your cold?"

"Got Chile on the radio last night."—*Puppet.*

* *

The Lady: "I gave you a piece of pie last week, and you've been sending your friends here ever since."

The Tramp: "You're mistaken, lady. Them were my enemies."—*Birmingham Weekly Post.*

* *

"Did he die a natural death?"

"Yes, he was run over in the street."—*Kansas City Star.*

* *

A type-setter on our "Sunday School Progress" is evidently an exponent of up-to-date morality. George Washington was quoted as saying, "Strive to keep alive in thy breast that spark of celestial fire—Conscience." The proof read, "that spark of celestial fire—Convenience."

* *

Any way, there is some consolation in knowing that it is almost impossible to transmit a cross-word puzzle by radio. —*Hudson Dispatch.*

* *

"Do you love me, darling?"

"Of course I do, Herbert."

"Herbert! My name's Arthur!"

"Why, so it is! I keep thinking that to-day is Monday."—*Liverpool Echo.*

* *

You can't work up a revolution in a land where nothing really worries the common people except static.—*Davenport Times.*

* *

He (driving): "Good-night! Out of gas right in the middle of traffic!"

She: "You can't stop for that, George; here comes a cop!"—*Ladies' Home Journal.*